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MANKIND MADE GOD'S WILLING SUBJECTS.

God's people in the day of his power will be his willing subjects—he not more ready to command than they will be to obey. They will serve him not by constraint, but willingly. For, first, we have the revealed purposes of God that this shall take place. Secondly, we have his promise, made first to his Son, and afterwards to his people. And, thirdly, we have seen with our eyes the beginning of the accomplishment of the event. We have seen it with our eyes. We have felt it in our hearts. Read, in reference to God's purposes in this respect, many of the latter chapters of the book of Isaiah, where, in speaking through the prophet, he assures us of his determination as it were by his own mouth. Many passages in the other prophets are of a kindred character. “Ask of me,” saith God to his Son, “and I shall give thee the heathen for thy inheritance, and the uttermost parts of the earth for thy possession.” In the course which God has pursued in the history of this world, he has made it evident that it is his purpose to raise up willing subjects to his Son. He has made provision for the gift of his Spirit to make willing the hearts of the rebellious. He has given a moral efficiency to external arrangements; in physical events he has invented a method of melting the heart, and bringing it into willing subjection to the Prince of peace. “You that were far off hath he brought nigh by the blood of his Son.” Christ acted on the expectation that willing subjects should be brought to bow at his footstool. Constrained, unwilling service was not desired by him; but the voluntary submission of joyful hearts. This was the travail of his soul with which he would be satisfied. “Thy people shall be willing in the day of thy power,” was the consoling assurance which stayed up his spirit in the days of his humiliation. It was this which made him count it gain to die, even for the rebellious. It was this which sustained the Mediator's heart amid the agonizing sufferings which he endured when he was made a curse for us. When he prayed in the garden, and died on the cross, he saw in prophetic vision Satan falling from heaven, hearts subdued by his compassion, and the voluntary service of the myriads of the redeemed, already yielded to his commands. God would encourage us by his promises to act in the same confidence. We may see difficulties in the way of the accomplishment of such a result. But the single assurance that God has promised it, should be to us a sufficient guaranty of it. The evident accomplishment of the promise of God, which has been begun and is carried on in our days, is a sufficient testi-

mony that the work will be ultimately effected. It began upon a very small scale; but as time advances, its ratio of rapidity has been greatly augmented. Missionary efforts, the instrumentality by which God's people are to be made willing in the day of his power, and by which the day of his power is, so to speak, to be hastened, have been vastly increased. They are no longer such as they formerly were. The British Baptist brethren kept up the Monthly Concert of Prayer for eight years, from the Association in Nottingham in 1784 to the meeting at Kettering in 1792, before they dared to advance any farther. At the meeting in Kettering they raised a subscription of thirteen pounds,—something more than fifty dollars,—and resolved to commence operations with that sum. When Carey and Thomas first went to India it was understood by the Society at home that they were to be supported by British funds only until a door of support through their own exertions should be opened to them. Accordingly the brethren obtained situations in indigo factories in Bengal, while they were learning the native tongue, wasting in a mercenary employment some of the most valuable years of life, which were consecrated as the first fruits of the church on the altar of God to the cause of missions and the proclamation of the gospel. They labored in India seven years before a single convert was given to their labors. But, as we remarked, there is an increased ratio of rapidity in the progress of missionary successes, as the end of the world approaches. The trembling beginnings of fifty years ago have been followed by an increase that could then have been scarcely anticipated. Instead of the £13 2s 6d of the first meeting at Kettering, it is estimated that now nearly three millions of dollars are contributed for Protestant missions throughout the world. And instead of laboring seven years without a convert, as the brethren did in Bengal, and nearly that time in our own earliest efforts in Burmah, or twenty years as the Moravians did in Greenland, every year brings its tidings of hundreds and thousands, the fruits of missionary effort, brought into the fold of Christ. And it is supposed that the whole number of converts from heathenism now living is not far from 200,000. Could we see 200,000 converted heathen, as many as would fill nearly two hundred of our largest churches, from the chilly north, the swarthy south, from the east and the west and the islands of the sea, coming fresh from the cruel rites and absurd forms of heathenism, but now meekly adoring their great deliverer and singing to the Lamb, "Thou wast slain and hast redeemed us to God by thy blood, out of every kindred, and tongue, and people, and nation,"—how should we exclaim with confident faith, as we should listen to the mighty melody, "The kingdoms of this world are become the kingdoms of our Lord and Savior Jesus Christ."

And there is a certainty that the work which is begun thus propitiously will be carried on and completed. God has been pleased to pledge himself to it. The Holy One of Israel cannot lie or repent. God is committed before heaven and earth in respect to this thing. His veracity demands the fulfilment of his promises. His whole character is concerned in the result. The Son of God has received the express stipulations of the Father in reference to it. It was among the conditions of his humiliation and sufferings. He has, so to speak, earned the tribute of souls which is to be given him. And will God be recreant to his promises? Will he disappoint his glorified Son? Shall Divinity prove false in its engagements with Divinity? The Spirit has power and grace to effect the work. He will melt the hardened and subdue the rebellious, that God's people may be willing in the day of his power. The church of God prays for this end. And prayer, the feeblest prayer, cannot be unanswered.

God may delay his coming. The earth may lie in wickedness. Sin may stalk abroad, and holiness may seem to be crushed. But though Joseph be forgotten in his prison-house, and Mordecai in the court of Ahasuerus, God cannot forget the supplications of his people. "Hath he said and will he not do it, hath he spoken and shall he not make it good?"

"He frees the souls condemned to death,
Nor, when his saints complain,
Shall it be said that praying breath
Was ever spent in vain."

Every soul converted increases the moral power of the church. The fountain of holy influence is perpetually enlarging, with every convert brought in. If there were only one to labor and pray on earth for its enthralled and perishing population, we should feel hope in God; but our hope would be small. But let the one become two, and the two four, and the four eight, and thence, by the multiplication of influence, let them become hundreds of thousands and many millions spread over the whole earth, and we should feel hope increased to certainty, and our joy would break forth in unmeasured terms. We should feel an assurance in saying, "Thy people shall be willing in the day of thy power," and we should add, this must surely be the day of thy power.

The means by which this result is to be effected are two-fold—direct and indirect. The direct means are to be sought in the work of the Holy Spirit. The Holy Spirit will exert such an influence. We believe that he can constrain men by his in-working energy, so that they shall become willing and voluntary subjects of Christ. He can do it in perfect consistency with human freedom. We believe, that, while in the work of conversion, men are mightily drawn and sweetly forced to choose Christ for their portion, it is in such a way that they feel themselves as voluntary as in any act of their lives. And that if ever in any act they could be said to be willing, they are profoundly and superlatively willing in giving up all for him. Such an influence of God's Spirit is felt in Christian lands. The whole apparatus of Sabbaths and sermons and prayers and exhortations, religious books and teachers and Sabbath schools could never convert a single soul, were it not for the Spirit of God acting in them and through them. The materials of being and beauty may be scattered in the chaotic abyss, dark, and formless, and dead; but the Spirit of God, moving upon the face of the deep,—it is that which calls life from the midst of death, and wakens praise to God from amid the silent stupor of unregeneracy and sin. When we consider the work to be done, especially in relation to the heathen world, the old forms of error to be crushed, old superstitions to be abolished, stereotyped opinions to be given up, the only system of salvation as it has been delivered from father to son, age after age, on which men have lived, and suffered, and died, to be wholly renounced, spirituality to be substituted for formalism, and life to be made to break forth from the midst of death,—who, who but the Spirit of God could effect the change? What mere appliances of human wisdom could be trusted to accomplish it?

But still God will effect his purpose through the agency of means. This is ordinarily the method by which he operates in the dispensation of his Spirit. And here is the foundation of the missionary argument. Because God sends his Spirit to set home the truth, set forth in books and tracts; and uttered by ministers of the word, and echoed in the exhortations of Christians,—we are called upon to provide books and tracts for the perishing heathen, to send forth

men who can translate the scriptures and put in circulation books of devotion, who can "warn, reprove, rebuke, and exhort, with all long suffering and doctrine." Because the Spirit is to be given in answer to prayer, to us is committed the office of waving the fragrant censer of daily supplication, and of sending up to heaven the unceasing petition, "Thy kingdom come." This is the stewardship which is entrusted to us. These are the offices to which God has called us. In our beginning to fulfil them, God has blessed our own churches and our families, and our own souls. He has fulfilled the promise, "he that watereth shall be watered himself." But should we be recreant to our obligations to provide these means, through which God proposes to evangelize the world, wo, wo will be to us—to our churches, our families, our children, and our own souls. God may carry on his work without us. But while he does it, our sanctuaries may be deserted, our altars prostrated, our wealth scattered, our pastors silenced, our ordinances abolished, our souls lost. God's people may be "willing in the day of his power." But he may say to us, in his anger, "Ye are not my people, and I will not be your God."

PERSONAL OBLIGATIONS OF CHRISTIANS IN REFERENCE TO THE WORLD'S CONVERSION.

That which we confidently anticipate in respect to this world, is, that in the development of God's purposes, "old things will pass away and all things will become new." When, in every nation and kindred and tongue, a willing people obey cheerfully the Prince of peace,—the earth, like one vast temple, sending up the continual incense of adoration,—all hearts sweetly melted into the unity of the Spirit, all occupied in one theme, all breathing one love, all partaking of one sympathy,—God having become to each and every one all and in all, then will all things be new. These anticipations are beginning, in various ways, to be realized. The peculiar fruit of this exertion of God's power has already appeared, as an earnest of what shall be when the mighty Conqueror shall have achieved his most splendid victories, and his "kingdom shall come, and his will be done on earth as it is in heaven." This fruit has appeared in lands long Christianized, and in lands now or recently the strong holds of idolatry. It has been seen in the extension of revivals of religion, in the more exact apprehension of Christian obligation, in the increase of a benevolent spirit; and, we may add, in the augmentation of prayer, and faith, and effort. Children have been gathered into schools, the bible has been circulated in more than 150 different languages, hundreds of Christian churches have been gathered among those who were once enshrouded in moral night; and in some instances the whole population of certain districts have given up idolatry, and become a Christian people. Some of the largest bodies of believers on earth, associated together in church relationship, are the fruits of missionary effort. Some of the most extensive revivals of religion have been enjoyed within the period of a few years past, in regions but lately covered with moral night; as well as some of the most affecting specimens which the world has ever seen, of liberality in benevolent efforts to propagate the knowledge of the gospel. Thirty-nine years ago the project of raising three thousand dollars for the outfit and passage of the first missionaries from this country was deemed almost impracticable. But

now more than half a million is raised by different denominations for the cause of missions, besides that which is bestowed in aid of other benevolent efforts. And instead of being poorer for the effort and the outlay, we are richer—richer in churches, richer in ministers, richer in institutions for education, richer in talent, richer in faith and in the gifts of the Spirit. We have been like Bunyan's mysterious man, who, "the more he cast away, the more he had." We have resembled the Shunamite woman in the scripture, for whose sake the prophet miraculously increased the oil with which her debts were to be paid—and who after having filled every vessel of her own, and those which were borrowed from her neighbors, still called out to her sons,—“Bring me yet a vessel.” Amass together all that is good on this continent, and you may safely count the whole the fruit of missionary effort. Britain is a trophy of missionary zeal. Its inhabitants were once represented as too stupid to be bought for slaves; but Christianity has given them rank among the nations of the earth. Our pilgrim fathers are generally represented as having sought the North American continent for the sake of toleration. But they had also another end in view. Their charter distinctly expresses it as a part of their object to seek the conversion of men ignorant of God on this side of the water. The first seal of the colony, in conformity with this pious design, exhibits an Indian, with the words around his head, as if they proceeded from his mouth,—“Come over into Macedonia and help us.”

What are the further obligations of the people of God, in view of their anticipations? We answer, there are doubtless peculiar responsibilities thrown upon those who live in the present age. They are under special obligations in reference to the approaching consummation. And we shall stand guilty before God and men, if we prove recreant to these obligations. We live not at a period in which it is lawful for a man to seek to cultivate his piety or to enjoy his spiritual comforts in private. Monastic and solitary religion will not comport with Christian obligation. Earnest, efficient faith, united prayer, active and combined effort in behalf of a perishing world should be among the peculiar characteristics of modern believers. Shall we hide the light of our spiritual life under a bushel—shall we bury our Lord's money in the earth—shall we refuse to call to the guests that are bidden,—“All things are ready, come ye to the marriage—and not displease our Lord? Shall we do it, and not show ourselves unworthy of our Master,—possessed neither of his character, nor habits, nor Spirit? Shall we do it, and not justly forfeit the name of co-workers with God? Shall we do it, and not find the light of God's countenance upon us darkened?

The tendency of the present day often seems, and in many cases is, to lose the spirit of piety in outward activity. We have thought so much of the necessity of action, that by the bustle without, the soul has been drawn off from its appropriate work within. Public meetings, and resolves, and speeches, and subscriptions, new churches, and great preachers, and ingenious theories, and startling arguments, and measures by which men shall be drawn into religion as it were unexpectedly, systems which know neither the authority of Paul nor Apollos, nor Cephas, nor Christ, have absorbed so much the public attention, that it is to be feared piety has assumed, in some, too much of the Athenian livery; putting on its Sunday attire for show, and going out “to hear or to tell some new thing”—or that its looking to Jesus is resolved into the call to every passer-by, as often as a new theorist arises, “Lo here, or lo there.” But the piety which we deem the age requires, is that which shall obtain its strength in

secret communion with God, and draw its spirit of action from the inward operation of the Holy Ghost; whose benevolence shall spring out of the illumination acquired in private reading and reflection, from a view of the worth of the soul, the duty which we owe to immortal spirits, to the church, the world, the cross, and our Master in heaven. Our zeal needs to be kindled by fire from above; not by winds from the four quarters of the earth. As Christians, it becomes us not merely to attend meetings and learn what others are doing or resolving to do, but to inquire personally—"Lord, what wilt thou have me to do?"—assured that every servant of God is called in some way, in the diffusion of piety through the world, to serve him. It becomes us not to rest in the efforts of men, however wisely undertaken and carried on; but to associate with our efforts the strength of a higher power, and to fulfil the command of our Lord,—“pray ye the Lord of the harvest to send forth laborers into his harvest.”

Let us then first of all be familiar with the scriptures, as a means of stimulating our faith, and awakening the spirit of prayer. We may not understand the purport of every prophecy. But we can find many which foretell, beyond a doubt, the prevalence of the gospel in all the earth. We may not certainly know, when one event or another of speculative rather than of practical interest shall occur. But we may rest without fear of disappointment on the promises and purposes of God, with which the scriptures are illuminated and filled. The scriptures are designed to encourage, and strengthen, and incite the believer in every duty. Properly used, they will do it. Through them, the spirit of prayer will be kindled in us. Through them, God will increase our faith. Through them, our piety will grow warm and active and efficient. Through them, the Spirit will operate to transform and sanctify and save us. Through them, we shall be preserved from error and guided into all truth.

And let us be familiar with the fulfilment of God's promises. Our missionary and other periodicals show in what manner God is proceeding to effect his sublime purposes. They give us notice that he is fulfilling his promises, and they point out the places where he is operating, and the rate at which the chariot of our conquering Prince rolls on to universal victory. He who neglects to read them loses one of the means of increasing his Christian faith and zeal. He who reads them without reference to the promises and purposes of God revealed in the scriptures, does but half read them. He sees the word; but not the spirit which is behind the letter of the word. He is led by them to understand the success of the efforts of the church. But far better would it be to read in them also new arguments to make him put confidence in God.

Let us seek also to make our children interested in the salvation of the heathen world, and in the work of doing good. They may as well be taught that no man liveth to himself, as the opposite. They may as well learn to give of their little earnings and gratuities to promote the welfare of the suffering and degraded, as to consume the whole upon their appetites. And far more ennobling will be the influence upon them. It will cultivate in them both the mind and the heart. It will open new sources through which knowledge may be communicated to them. It will imbue them in early life with the sense of the value of the soul, the privilege of enjoying the word of God and the means of grace, and the importance of improving these blessings to the glory of God.

Let us also seek the full establishment of the kingdom of God in our own hearts. It will be of little avail to us if the heathen are saved by our instrumentality, if we are lost. It will do us little good that the gospel is preached to

others, if we ourselves be cast away. It will be to us poor consolation that God's people are brought into his fold, if we are not his people, and he is not our gracious, covenant-keeping God. It will be a mournful sight to us, to look upon the heathen gathered around the throne, if we are cast out into outer darkness.

THE REFLEX INFLUENCE OF FOREIGN MISSIONS.

There is a vast amount of what I would call Infidelity on the subject of foreign missions. Not only do a large body of professed Christians take no part in this work, but there are many who think that we ought not to attend to it at all while there are so many in our own land destitute of the gospel. And in order to convince us that their sentiments are correct, they tell us that the Savior commanded his disciples to begin their labors at Jerusalem.

I will endeavor to show that if we would promote the interests of the church at home, we must take a part in foreign missions; and the grand reason which I assign for this is, that blessings are only to be found while in the path of duty. Those who advocate home missions to the exclusion of foreign missions, will not deny that when our Savior commanded his disciples to go into all the world and preach the gospel to every creature, he had nothing less than the *whole* of the world in view. They may tell us, that we must not go abroad until we have supplied all the destitute and waste places in our own land with a preached gospel. There is a great deal of fallacy in such reasoning, and as the deductions made from it are groundless, we shall certainly, if we act upon it, suffer loss. That the apostles who received the command to which I have just alluded, did commence their labors at Jerusalem, I allow; but did they remain there until all Jerusalem—until all western Asia were converted? Was it God's design that they should do so? Did not the Head of the church make express provision for the Gentiles, by the calling of the apostle Paul to the ministry? While the gospel of the circumcision was committed to Peter, was not the gospel of the uncircumcision committed to Paul? This apostle should have gone to Jerusalem and labored there, if the doctrine above advanced is correct. But had he any call to go there? No, he had a call to go in a very different direction, and to a purely heathen field. A vision appeared to him in the night. There stood a man of Macedonia and prayed him, saying, come over into Macedonia and help us; and he obeyed the call and carried in his bark the salvation of pagan Europe. Had the apostles confined their labors to Jerusalem and western Asia, instead of our enjoying the light of the gospel, we might this day have been bowing down to Thor and Woden and the other idols which our fathers worshipped.

I will proceed to mention a few reasons to show you, that if the church would maintain her prosperity she cannot do without the spirit of foreign missions.

In the first place, the spirit of foreign missions is necessary to maintain the purity of the church. As the spirit of Christianity is a spirit of universal benevolence—a spirit of love to God and of love to man; as it is designed to embrace in its arms the very last child of fallen Adam, and as its object is to relieve the last want of this last child, it must be evident, that just in proportion as this spirit is at work, it must necessarily tend to keep down every spirit which is adverse to it. It is impossible for a church to fall into fatal error, so long as she is actively engaged in the glorious work of the world's conversion. Idleness is the parent of every noxious plant. But this subject needs no farther elucidation. I will merely remark, that if the American churches, instead of remaining so long "at Jerusalem," had, a century ago, been up and doing in their efforts to bring the heathen world to Christ, those beautiful lands of New England, which were consecrated to God by the prayers and tears of our pilgrim fathers, would not now in so many places be withered and scorched with those blighting doctrines which have closed every avenue of sympathetic feeling for a lost world. Humanly speaking, nothing saved the churches in New England from being overwhelmed with this malaria of the second death, but the spirit

of foreign missions. And had not God, in his infinite mercy, directed his people in that part of our country to form Foreign Missionary Societies just at the time he did, it is impossible to tell what might have been the consequences. The spirit of foreign missions checked these errors, and it is this spirit which is causing them to dwindle and die, and which ere long will sweep them from the earth, as with the besom of destruction.

Again, The church cannot do without the spirit of foreign missions, if she would secure the greatest amount of benevolence for her home department.

I have previously remarked that just in proportion as we remove the exciting causes of compassion, we do virtually sweep away all kindness from the earth. Remove from us these exciting causes in reference to the miseries and the woes of the heathen, and deprive us of that reflex influence which foreign missions have already produced, and our sympathies will languish, if not dry up, for those within our own borders. I repeat it, the church cannot do without the spirit of foreign missions. If we would be convinced of the truth of this, let us go to those congregations who do nothing in the cause of benevolence—congregations who feel so poor that they can scarcely pay their minister or keep themselves together, and set them in earnest to labor for the salvation of a dying world, and we shall soon witness a very different state of things. The minister will no longer complain that his salary is not paid, and the congregation will no longer complain that they cannot keep together. The history of a church with which I am somewhat acquainted will throw light upon what I have just said. This church was so poor, and so divided, that it struggled for existence. During this struggle they invited a beloved father now in the ministry to become their pastor, urging that if he did not come, their church might be broken up. They were at that time fourteen thousand dollars in debt. He accepted their invitation. At that time they held the monthly concert of prayer in connection with another church of their city. At the first meeting of this kind, which their newly called pastor attended, seventeen dollars were the avails of their contributions. He felt grieved, advised them to give these seventeen dollars to the other church, and urged them to raise fifty dollars a month in future for foreign missions. His labors were not in vain. They raised more than fifty dollars the first month, and fifty during the remaining months of the year. And what was the result? No sooner had they begun to honor God abroad, than he began to bless them at home. Their hearts were enlarged, and they not only soon paid off their debt of fourteen thousand dollars, but in a few years have raised sixty thousand dollars for the different objects of benevolence. When they began to exert themselves for those who are abroad, God put it into their hearts to exert themselves for those at home. No more effectual plan could be adopted to promote the interests of home missions; to pour men and money into the great valley of the Mississippi, and other destitute places in our land, than to induce the members of our churches to contribute largely of their substance to send the gospel to the heathen. There is that scattereth, as I before observed, and yet increaseth. The truth of this assertion of divine writ appears even in temporal things. It is witnessed in the business transactions of every day. A merchant never sends a cargo to India or China, but with the expectation that he shall have more in return than he sent. Similar results it has been declared have followed the spiritual cargoes, if I may so speak, which have been sent to foreign lands. It has been asserted by observing men, "that what the American churches have given for foreign missions, has not been a mere subtraction from their consecrated wealth, without consequent income. What missionaries have accomplished among the heathen, what they have written about them, and what they have suffered for Christ, have been sending all the while an invaluable influence through our land. It is capable of being shown with certainty, that our churches are better supplied with ministers, that there are more candidates for the ministry, and more persons preparing for the sacred office, than there would have been if we had kept all our ministers at home. The same investigation would show too that we contribute more for the circulation of bibles and tracts, and for the establishment of Sabbath-schools, and for the institutions of domestic missions, than we should do, in case none of our wealth was devoted to foreign missions."

Again, the church cannot do without the spirit of foreign missions, if she would maintain a highly elevated state of piety. The following quotations will

tend to confirm the truth of this assertion. "There was a period of my ministry," said Andrew Fuller to a friend, "marked by the most pointed systematic effort to comfort my serious people; but the more I tried to comfort them, the more they complained of doubts and darkness. I knew not what to do, nor what to think, for I had done my best to comfort the mourners in Zion. At this time it pleased God to direct my attention to the claims of the perishing heathen of India. I felt that we had been living for ourselves and not caring for their souls. I spoke as I felt. My serious people wondered and wept over their past inattention to the subject. They began to talk of a Baptist mission. The females especially began to collect money for the spread of the gospel. We met and prayed for the heathen,—met and considered what could be done among ourselves for them,—met and did what we could: and whilst all this was going on, the lamentation ceased. The sad became cheerful and the desponding calm. No one complained of a want of comfort. And I, instead of having to study how to comfort my flock, was myself comforted by them. They were drawn out of themselves. Sir, that was the real secret. God blessed them while they tried to be a blessing." These remarks of Andrew Fuller are strengthened by a missionary report, which appeared soon after. This report asserts, "That some who had backslidden from God were restored, and others who had long been poring over their unfruitfulness, and questioning the reality of their personal religion, having their attention directed to Christ and his kingdom, lost their fears and found that peace which in other pursuits they had sought in vain. In short, our hearts were enlarged, and if no other good had arisen from the undertaking than the effect produced upon our own minds, and the minds of Christians in our own country, it was more than equal to the expense." I heard a clergyman not long since, at a public meeting, say that he had an old lady belonging to his church whose piety appeared to be at a low ebb until she began to be acquainted with the subject of foreign missions. This subject had infused new life into her soul. But it is unnecessary to say any thing more on this point. He that watereth shall be watered.

Again, the church cannot do without the spirit of foreign missions if she would secure the greatest amount of piety in the generation which is now growing up. The ruling passion of every unregenerate child of Adam is selfishness, and those parents, as I remarked in my address to mothers, who wish their children to become pious, must use every effort to root out this selfishness. One of the grand means, as I then observed, to be used for this purpose is to make them feel for the miseries of others. Then their hearts become expanded, and, of course, they are in a better state to catch the heavenly gales. When they feel, and feel deeply for the miseries of others, it is natural that they should feel for their own miseries. That parent who tells his child of the sad condition of the heathen until his little heart melts and his eyes overflow with tears,—until he is ready to deny himself of his little luxuries to send the gospel to them,—until he feels his soul burn with desire to bear to them this gospel, brings an immense amount of moral power to bear upon his mind, when he makes it appear that unless he repents his condition in eternity will be much more deplorable than the condition of these heathen. In my remarks to Christian mothers I mentioned an instance or two of the conversion of children, after their attention had been directed to the condition of the heathen.

Again, the church cannot do without the spirit of foreign missions if she would enjoy a becoming spirit of prayer. "Man," as before observed, "is not fit to live except in a world of misery. He needs to be brought into contact with distress, that his asperities may be softened and his selfishness overcome." Let the intelligence he communicated to us that one of our own countrymen has been taken a prisoner by the Algerines, and let a description of the miseries he has undergone be presented to us, and what an impression is made upon our minds. How instinctively almost are our prayers offered up that God may open a door for his release. Similar will be the results when we are made familiar with the wretchedness of the six hundred millions of heathen who are imprisoned by the god of this world.

And now, dear brethren, students for the ministry, I wish to ask whether you think there is any force in the arguments I have used,—any force which should constrain the church to engage in the work of foreign missions? If you do, why not agitate the question as to your personal engagement in this work? If

foreign missions must be sustained, and if the reflex influence of these missions is necessary to promote the welfare of our churches at home, then some must go from Christian lands who will sustain them; and if some must go, why should you not go? Can your personal labors be dispensed with? Can you, in the face of the command of God, say that you have no part nor lot in this matter?—*Dr. Scudder.*

American Baptist Missionary Union.

FRANCE.—Letter of Rev. T. T. Devan.

In our last Annual Report (p. 262 of the Mag.), mention was made of an intended visit by Dr. Devan to some of the southern provinces of France. The following letter, dated at Paris, June 11, was written on his return, embodying a part of the results of his observation and exhibiting to a very painful degree the moral destitution of that section of country.

Tour of exploration—St. Etienne (*département de Loire*).

This is a manufacturing city containing some 60,000 inhabitants, of whom 3,000 rank themselves among the Protestants. Of those 3,000 there are some seventy, who, in the judgment of charity, are converted. There is a National Protestant chapel, at which a congregation of some hundreds assemble every Lord's day; there is also the chapel served by the pastor employed by the Evangelical Society, which is pretty generally filled on Sundays. This pastor has had the assistance of another agent of the Evangelical Society, who is called an *evangelist*, and there is also a *colporteur*. There are at St. Etienne some 1,000 or 1,200 Germans, to whom Mons. Geyer preaches once each Lord's day. This Mr. Geyer is an agent of the Evangelical Society of Geneva, and was ordained about a year since at Lyons. He is a German by birth, but speaks the French, though less correctly than fluently. He is strong in his feelings and in his expressions, ardent, impulsive, pious and eloquent. He has that quality rarely found in France, *moral courage*, though it is unaccompanied by a very deep knowledge of human nature. He is full of desire to announce the gospel wherever opportu-

nity offers, whether in German or French. He is much loved by the people, and is regarded as quite an acceptable preacher by them. I have been thus particular about him because of the following circumstances.

About the close of last year I sent a man to pioneer in this neighborhood, with a view to aid me in my projected tour of this spring. Through his instrumentality I had been brought into correspondence with Mr. Geyer during the winter. The termination of that correspondence was a request, on his part, of baptism. He had already signified his entire assent to the doctrines of the American Baptist churches, as they are presented in the translation of the summary drawn up by Rev. Dr. Chase.

On my arrival at St. Etienne, Mr. G. convened, at my request, those who were of the same sentiments as himself upon the subject of baptism, and there he detailed his religious history and convictions. So also did five others (all men). Each was satisfied with the others' piety and views, and I could not but believe that the Lord had been at work in their hearts. They adopted unanimously the above named summary as their profession of faith, and they demanded baptism. What was I that I should refuse?

On the morning of April 17, after an almost sleepless night, arising from the excitement of the circumstances, and the fact that for the two preceding evenings our meetings had not allowed me to retire till about, or even *after* midnight, I arose at half past five and prepared for the baptism. About half past six Mr. Geyer called for me, and we knelt in prayer together. We joined the rest of our company and went in an omnibus some seven or eight miles out of the city. I thought it most judicious to baptize none but

the pastor *myself*, and to leave to the pastor to baptize the rest, after he himself had been immersed. He acquiesced, and the matter was thus arranged. Our omnibus stopped in a deep and romantic defile, and we proceeded on foot through a tunnelled road which emerged upon a broader valley, and from which it was separated by the waters of the Loire. We crossed the bridge and descended to the banks, and there in the presence of about a dozen I buried with Christ by baptism Charles Geyer. I then led to him successively the five others, whom he baptized. Warm and joyous congratulations were then interchanged. Before descending into the water we had read the word and addressed the throne of grace for a blessing; and now it seemed as though the blessing had descended; for with loud and hearty strains the voice of singing resounded through the lonely valley.

We returned to the city. On the evening of the following day they *formally* adopted the summary as their profession of faith and organized themselves into a church. They elected br. Geyer as their pastor. I then gave through him to the church the hand of fellowship, and addressed them upon the duties they owed to their pastor,—to each other,—and to the world. I then told them that the American churches would, for a time at least, aid that church in its effort to maintain the truth, by endeavoring to furnish some support to their pastor. But the hope was indulged that they would endeavor, as soon as possible, to sustain themselves, in order that the aid now afforded to them might be transferred to some other feeble interest.

Feurs.

This town is about twenty-five miles north of St. Etienne. It is a quiet, retired spot, containing some 2,800 inhabitants, of whom about ten call themselves Protestants. Of these latter, it is hoped that some six or seven are really converted souls. Mr. Geyer and myself, at a previous notice of an hour or so, were able to convene together about a dozen auditors in a small upper room. We each of us addressed the little congregation in a very simple way, and they appeared to be much pleased. They were delighted at the idea of having some one to labor among them regularly, and stated that many more were ready to declare themselves Protestants, could they only

be assured that there would be some evangelist to look after them.

Montbrison.

This is the capital of the department, about nine or ten miles from Feurs, and about as far from St. Etienne as is Feurs. It contains some 8,000 souls, and has no regular evangelical preaching. There is, so far as is known, only *one* Christian (a woman) in the town, and she, I believe, is the only individual who is called a Protestant.

Native laborers employed.

I took Mr. Geyer into employ to labor more especially at St. Etienne, though the understanding is that he is to go to Feurs once a week, and, if possible, also to Montbrison. He will be more especially aided by Alexandre Berthend, one of the baptized, a colporteur evangelist, a man fully capable of conducting a meeting with acceptance. He is forty-five years of age, ardent in piety, simple in character, apparently humble in his pretensions, full of faith, and well spoken of even by those who object to baptism. He is to reside more generally at St. Etienne, though occasionally he is to go to Montbrison, as Providence may seem to suggest. At Feurs, Milliaud Salomon (aged thirty-three years), another of the baptized, is appointed to reside, though he is to colport in the vicinity as he may be able. This man is a converted Jew, having been for many years a tried man in the service of the Evangelical Society. He is a man capable of preaching the gospel as well, if not better, than the colporteur last named.

Since my return to Paris, I have received from Mr. Geyer his report for May, wherein he says,—

“I went to Feurs on the 24th inst. to visit the little congregation. I was much rejoiced, thanks to the Lord, for our br. Milliaud works well there, and we had the pleasure of baptizing there br. Blanc, who was also truly rejoiced and happy. He made his confession of faith at the water’s side, and we held our worship there, where we were blessed. Br. Keusler was baptized the day preceding with great joy. Thus, then, we are now twelve, viz.—

April 17,	6 men	were bap.	at St. Etienne.
May 17,	4 sisters	“ “ “ “	“ “ “ “
“ 26,	2 men	“ “ “ “	Feurs.

May the God of all mercy give to each one of these persons to be a living and true witness of the truth."

I should state before leaving this subject, that the valley in which are Feurs and Montbrison, and at the outlet of which stands St. Etienne, is an unhealthy country for those unaccustomed to it. It is a strongly miasmatic region.

Lyons—Adolphe Monod—Evangelical church.

This is a large manufacturing city containing about 200,000 souls, of whom 9,000 are nominal Protestants. The National Church has one temple and three pastors in this city, and their services are followed by some 1,500 or 2,000 attendants. The preaching is not evangelical. One reason ascribed for the present comparatively large number of Protestants at Lyons, is, that at the restoration of the Bourbons to the throne, many people, both rich and influential, in order to evince their contempt for the family and its principles, declared themselves Protestants, though they remained just as far from vital truth as they ever did.

About twenty-five years ago there came a man to this city named Danton, a Swiss, open-communion Baptist, who, finding in the bosom of the National Protestant Church three real Christians, whose souls longed to follow Christ and him crucified, assembled them together and met with them for mutual edification. It was not their idea to form an interest dissenting from the National Church, and, therefore, while they attended the ministry there, they took care to convene at hours different from those of the general assembly. This state of things continued for some time, till in the year 1829, one of those National Church pastors became converted. This was Adolphe Monod, the present popular and evangelical preacher of Paris. He began from the moment of his conversion to proclaim the gospel boldly and powerfully in the bosom of the church of which he was pastor. The consequence was, he gave much offence, and he was obliged to leave the church. Finding himself thus situated, he began to meet with that little flock above named, who were wont to assemble for their spiritual edification. About fifty others followed Mr. Monod from the National Church. The eloquence and piety of the preacher were attractive, and this little interest grad-

ually increased in importance and numbers. Under his ministry a church was formally organized,—this was in 1832. Mr. Monod continued with this people till 1836 or '37, when he left for Momanthon. His place as pastor was then filled by Mr. Cordez, who remained for about five years. Since this period and up to the present time, the pastor who officiates to this seceding flock is Mr. Fisch. Their numbers are about 420 at the present moment. It is an effort wholly independent of any evangelical society, and is governed and carried on solely by the council attached to the church. It is not, and never has been, able however to support itself:—it continually solicits and receives aid from America or England or both. It has one pastor and seven evangelists, who labor in different sections of the city; though, until the revolution of February, 1848, they were never able to procure from the proper authorities permission to open any places of worship other than the one they have occupied for years. Since that event, however, they have established two or three other stations, where the evangelists officiate regularly. They own their present house of worship, (which will contain about 1,000 people,) though there is a debt of 40,000 francs still upon it. The ground itself cost them 75,000 francs, and the situation is very far from being inviting. If this church were thrown at this moment upon its own resources for support, it would be with some difficulty that it would support its own pastor; its evangelists and other machinery would be stopped. I speak of *machinery*, as, for instance, a kind of infirmary, where the Protestant sick are screened from the Romanist persecutions experienced by them in the government hospitals; which infirmary is sustained by this church. There is also a Protestant school connected with the church.

I am somewhat minute with regard to this church, because it is pointed out to me from different parts of France as an *organized* church,—a truly "model" church,—one that is the pride of French Christians.

This church is governed by a "council," elected by that body for life. The members of this body personally visit every applicant for church membership, and receive such into the church. But while they thus have a right to admit, they have not the right to exclude a member. In order to this, a

special Committee is named by the church itself, and this Committee, in connection with one from the "council," proceed to the exercise of this discipline if judged by them necessary. In order to admission into the church, nothing is required but the conversion of the individual; it is of no earthly consequence what may be the doctrinal views of the applicant, or whether he is baptized or not. Baptized and sprinkled meet and commune together, and by tacit understanding such subjects are never discussed. As may very naturally be supposed, the preaching is altogether of an *experimental* character. The strong meat of the gospel is never given to the flock. Their religion is vital, lively and zealous, but deficient in solidity of doctrine. The efforts of this church are more for *evangelization* than *edification*, and those efforts have been blessed. Of the 420 who are enrolled upon their book, about 350 or 380 are converted Catholics; and last Easter, of eleven new converts, there was but one who was previously called a "Protestant." The subject of believers' baptism is one which they do not wish to hear discussed, because of the dread lest it should introduce division. There is quite a number of its members who are convinced of its scriptural authority, but they are constantly taught that it is too secondary, too unimportant, to be made the occasion of a difference.

In July, 1832, Mr. Bost, an open-communion Baptist, came to Lyons and administered baptism to about a dozen of the Christians, and many more would have received the ordinance, had not Mr. Adolphe Monod, who was then the pastor, become displeased and interposed his influence against it. It was just at this time that Mr. Monod's first child was born and sprinkled.

Apart from this "evangelical church" at Lyons, there is no effort made for the evangelization of the inhabitants, and neither has there been any. The people of this city are fanatically inclined; and in proportion as Protestant effort becomes successful, this fanatical excitement will increase. Of the 200,000 or 250,000 souls found in and about the city, only 1-25th or 1-30th of them are possessed of the scriptures. The smallness of this proportion is due not to the want of effort to spread the scriptures, but to the want of willingness among the people to possess the word.

There are here some 1,000 or 1,200 Germans, of whom about 700 profess the Lutheran doctrines. One of the evangelists above alluded to, preaches regularly in German every Lord's day. This evangelist (I may state in passing,) is a godly man, and he is much beloved. He will neither sprinkle any children, or allow his own to be sprinkled; this is a point of conscience with him. But he does not think his views should produce any kind of protestation against the errors of his brethren, nor should they be advanced lest they should tend to produce divisions in the church. He communes and works harmoniously with that body.

About six years ago a small division was made in this church, and it is the only one that has ever been made. This separation is deplored and censured by the "evangelical church." I must dwell upon this matter here somewhat fully, because the whole of south eastern France is more or less in the same category, and efforts may be made sooner or later to introduce the same divisions among our own Baptist churches in this land.

Plymouth Brethren.

These separatists are the *Plymouth brethren*, or, as they are called in France, "*Darbysts*," from the name of the zealous propagator of those doctrines in this region. Those who are led away by these views, are, generally speaking, the most advanced and spiritual Christians of the flock. I account for it in this wise:—1st. All French preaching (provided it be evangelical,) tends more to *evangelization* than *edification*. This policy prevails every where. The consequence is, the older Christians make no advances of any consequence, and the younger ones are unstable in their views of doctrines. The former, languishing and mourning over their leanness and want of nutrition, are ready to grasp at any thing or any form that may supply their wants in this respect. Now the "Darbyst" principle is the natural reaction of the error; but, as may very naturally be supposed, this reaction is an error in the *opposite* sense, for they seem to neglect *evangelization* to attend to *edification*; their numbers are therefore recruited and augmented not from the world, but from the already professing Christians. 2d. In the evangelical churches of France, no attention is paid to draw out into exercise

the gifts of those they call their members. There are no prayer meetings, for example, (I have never yet heard of a solitary one,) where the members pray publicly. In short, there is prevalent every where the idea that there is something *sacerdotal* about the ministry, and that no one has a right to speak or exhort or pray unless he shall have been regularly ordained. Now "*Darbyism*" offers, as a fundamental proposition, the entire rejection of the clergy, and the entire liberty of each member in any meeting to pray or propose a hymn or read a chapter as he may choose. This is the natural reaction of the *exclusive* principle adopted in the other churches; but like every other reaction, there is an error produced in the opposite sense.

Edification and liberty of speech, then, are, I think, the secret of the Darbysts' success in France; but I do not think that their success can ever be very great among French Baptists, so long as our pastors will have their eye open to the necessity of feeding the flock and exercising their gifts.

The Darbysts in Lyons are about twenty in number, and although they have been six years in existence, I have not learned that a single case of conversion has occurred among them. I may state in this connection that, in general, Darbyism does not succeed so well in cities as in country places,—such is their own declaration. I suppose that one powerful reason for this is, that in consequence of that great national defect of French character,—lack of moral courage,—the Christians of cities are afraid to separate from the more numerous body to join a smaller, though their consciences might favor the step; whilst, in the country, being separated from other Christians, and being somewhat remote from a settled pastor, they are more open to the solicitations of those who seek and propose to meet together for mutual edification.

Thus much for true Christian operations at Lyons. I should regard my report however as imperfect unless I spread every thing of religious interest before you.

Begans.

There are in the neighborhood of this city and of St. Etienne, about 4,000 or 5,000 of what some would call Jansenists, but which are here generally termed Begans. About 3,000 of this body are found at Lyons and in

its immediate vicinity, about 100 at St. Etienne and 300 or 400 at Paris, and the rest are scattered about in small numbers. Their origin appears to be the following:—When the revolution of France, at the close of the last century, gave liberty to the priests to marry, a certain Silas Bonhomme, a priest of Ville Franche, took to himself a wife. He appears to have been a Christian. This priest continued after his marriage with his people; he taught them to read the bible (and every Begon has his copy,) and to reject the pope, the confessional and the invocation of saints. They are not decided as to whether purgatory should be rejected, and they have a strong tendency to lean upon works for justification; and they do penance for their sins. They hold meetings from which strangers are entirely excluded; they do not even admit children unless their own. At these meetings they wear a white and red band about the forehead, and perform their worship by singing and processions in the apartment. It is said they avoid *publicity* in order to avoid *scandal* at their absurdities. They commune in one kind. This sect has done much harm to society, from the fact that they have a rule that one of their converts should never consort with one who is not of their sentiments. This has consequently broken up many families. Their numbers are diminishing daily, as is also their original purity.

This Silas Bonhomme died in 1846, aged some ninety-two or ninety-five years. In that year arose among them, Digonet, a collier of some sixty years of age, who announced himself as Jesus Christ or God. He can neither read nor write. He has promised to perform some miracles, but has not as yet performed any. He has foretold a great deluge. When asked who are the false Christs spoken of in scripture, he says "They are the wooden and metal Christs exhibited in the churches." This man has been several times committed to prison as a vagabond, and, indeed, at this very moment he is in prison as such. Strange as it may seem, this man has many followers, especially among the Begans; and though they are poor, yet if money could release their god from prison, it is said that with ease \$30,000 would quickly be raised by them for his release.

Within the last two years, a man named Platenia has started a new sect.

He gives himself out as an apostle, having seen Jesus Christ; he, however, performs no miracles, nor does he speak divers tongues. He has, as yet, only twenty adherents.

Thus, you have a full view of the religious state of Lyons. It is here understood that all persons who are not included in one or other of the above named religious bodies are either Papists or indifferents. The sole body that makes any efforts to evangelize the Papists, is the "*evangelical church*," and their efforts are spread over the greater part of the city.

Vienne.

This is a small manufacturing city, containing about 18,000 souls, of whom 100 are nominally Protestants; and of these it may be presumed there are fifteen converted people. About two-thirds of the population know how to read, and about 500 copies of the word of God are scattered among the people. It is found exceedingly difficult to place any more copies here. There is here little or none of the anti-protestant feeling which is found at Lyons, or of the fanatical feeling exhibited farther south. While the people have generally an entire contempt for their clergy, they nevertheless allow themselves to be priest-ridden without any difficulty. The religious history of the place is not very interesting. The first evangelical efforts made for this people date only about ten years ago, when the Society at Lyons sent a laborer. Upon his withdrawal, the Geneva Evangelical Society sent a laborer for a time. The *interruption* of evangelical effort arising from want of continuity in the succession of evangelists, has been unfavorable to the progress of divine truth here. For the last three months Mr. R. has been preaching here under the auspices of the Geneva Evangelical Society, and his meetings consist of 80, 100, and even occasionally 150 auditors. He thinks the field is not unpromising. Except himself, there is no one who announces the gospel to this people.

Valence.

This city contains some 15,000 inhabitants, of whom about 1,500 are ranked among the Protestants, the half of whom reside in the city and the other half in the vicinity. In the judgment of charity it is to be supposed that about fifty souls are converted to

the Lord. The larger part of the population do not know how to read, and among those that do, it is supposed that the bible is pretty well circulated. There is but one temple for Protestant service in this city, and it is estimated that about 400 is the average attendance. This temple is served by a pastor of the National Church, an *evangelical* man; and he is aided by the Evangelical Society of Geneva, who for ten years past has been engaged in the cultivation of this field. This laborer, Mr. Vantier, it seems works with the National Church, and works into its hands, having done nothing in the way of division. The present laborer is an ex-minister of the Canton de Vaud, Switzerland. It seems that the Evangelical Society of Geneva has no course of settled policy upon the question whether their missionaries should preach separation from the National Church, which admits any and every one to its communion whether they be converted or not, and ranks all those among its members who say they are Protestants. The missionary at Valence preaches *union* with the National Church; the brother at Vienne opposes this view. The "Darbyists" have scarcely attempted any thing in this city, and the little they have effected is not worth the naming. The Wesleyans have attempted nothing here, or in either of the cities I have hitherto named. The people of this city are strongly in contrast with those in the department of Ardèche, on the other side of the river Rhone, as regards their natural temperament; the former are peaceful, quiet, and mild in their dispositions, the latter are fierce and intolerant. The gross sum of the benevolent contributions of the Protestants in Valence for all objects is about 600 francs per annum,—a little less than \$120.

Montelimart.

Montelimart is a small city of about 8,000 souls, of whom 360 are ranked among the Protestants, and of these there are not more than three or four who give evidence of having passed from death unto life. The National Protestant Church is served by Mr. Brun, the national pastor. He says that about 150 attend on his ministry. Here, as elsewhere, it must be remembered, that no *National Church pastor* ever endeavors to evangelize among the Romanists; it is a constant and unvarying policy among the national pas-

tors, to work among their own people *exclusively*.

About twenty years ago, there were some evangelical laborers in this city who tried to effect something, but they left a very bad odor behind them, on account of their disputations and quarrels. This bad character has been spread by the people over every subsequent effort that has been made for their evangelization. Several such efforts have been made, one of which was continuously from 1830 to 1833, but they have proved unsuccessful. The bible is pretty well distributed; that is to say, all have had it offered to and urged upon them. There is very little hostility against the Protestants; it is rather an indifference toward them and all their efforts. Such may, indeed, well be the case; for nothing, absolutely nothing, has been done for their evangelization of late. Of those three or four Christians above named, three are "Darbysts," having been brought to those views by one of the members of the family, who is a zealous man among that denomination, and who lives some miles away. These "Darbysts," as well as the very *great* majority of those with whom I have fallen in contact, tell me they have never examined the subject of baptism, and they could not conceive of any doctrinal views which should prevent them from communing with all those who love the Lord Jesus Christ.

(To be continued.)

Letter of Rev. J. W. Parker.

The services alluded to at p. 375 (Oct. Mag.) are narrated in the following letter dated at Genlis, Aug, 27.

Ordination of Mr. I. Foulon—Baptism and the Supper.

In my last letter to you, I promised to send to the "Rooms" some account of the ordination of our beloved br. Foulon, and the subsequent services of the day on which it occurred. The council met on the Saturday afternoon previous to the Sabbath on which his consecration to the work of the ministry was to take place. Chauny was selected as the place of meeting. Br. Willard and myself reached this in the morning, and soon after the candidate arrived with some of his friends. He had looked forward to this time with deep interest; he was to enter upon

his work in a field prepared for culture, and promising an abundant harvest; many had already renounced the senseless mummeries of Popery through his instrumentality; some had been baptized, and others were waiting to receive the ordinance at his hands. The council was constituted by making br. Willard Moderator, and br. Crétin Clerk. Besides these, there were present pastors Thieffry, Pruvots, Lepoids and J. W. Parker. A number of colporting evangelists and private members were in the council.

Our beloved brother's Christian experience was deeply interesting. He was formerly a Catholic, involved in gross ignorance in regard to the way of salvation, and depending on his own works and observances as the means of deliverance from sin and a ground of hope of eternal life. It was by the labors of one of our evangelists that he was led to see his danger. The application of the word of God awakened him to a sense of his guilt. He renounced all his former hopes and fled to Christ as the only Mediator. His views of Christian doctrine were eminently and unusually clear, for one of his age. He is free from all those loose and dangerous principles and crude notions of church polity and Christian practice, which prevail to such an extent on this side of the Atlantic. He is not ultra-radical, nor is he under the influence of a morbid religious susceptibility, or Christian sentimentalism; his views of truth and duty are elevated and manly. The council unanimously and heartily voted to proceed to ordain him, and determined on having the services on the afternoon of the Sabbath. The parts were all to be performed by the *French brethren*.

In the morning we walked a league to Genlis, where the services were to take place. At an early hour the people began to come in from the neighboring villages. Their rustic appearance and unpolished manners were forgotten in the ardent Christian affection which they manifested for each other. At 10 o'clock the little chapel, built by our excellent br. Hersigny, was filled to overflowing, and the services commenced with a sermon from br. Pruvots, from 2 Tim. 2:1-3. It was a simple, good sermon. Notice was given at the close of the sermon, that the persons who wished to present themselves for baptism would be examined. Eight came forward. Mr.

Foulon conducted the examination. It was thorough and searching. It was theological as well as experimental. The questions pertained more to what they *believed* and *intended*, than how they *felt*. The candidates appeared well. There were three women and five men. One of them was sixty-five or seventy years old; he said he had known the bible six months, meaning that he had embraced the truth since that time. There were two young men, sons of our brethren, whom I hope the Lord of the harvest will call into the field. All were received by the church, and were to be baptized in the afternoon.

At 2 o'clock, P. M., we reassembled for the ordination. Br. Cr  tin preached the sermon. Mr. Thieffry made the consecrating prayer, Mr. Lepoids gave the charge, and Mr. Pruvots gave the right hand of fellowship. All the parts were well performed, and the congregation were increasingly interested as they proceeded. Many tears of grateful joy were shed on the occasion.

When this service was concluded, the church vacated the chapel for others and repaired to the court-yard, where the ordinance of baptism was to be administered. The font was so placed that those who had entered the house could see from the windows. After singing, the *scriptures* were read, and a few pertinent remarks were made on the nature and obligation of the ordinance. Prayer was offered by the administrator, and these eight persons were buried with Christ in baptism by the hands of the newly consecrated pastor. The scene was one of deep interest. Here was the son of one of our excellent and faithful colporteurs baptized by the son-in-law of the same; to-day the husband followed the wife, who had preceded him a year, a man of much reflection and enterprise. The hymn of thanksgiving which went up at the close, ascended from many glad and grateful hearts.

We returned to the house to celebrate the communion of the Lord's Supper. The Christians came forward around the pulpit, and standing received the bread and wine from the hand of br. Lepoids, as the labor and excitement had completely exhausted br. Foulon. There were about 100 communicants present, forty of them men. The house was crowded with spectators, many of whom had never seen a baptism or Protestant communion be-

fore. There was deep solemnity on the minds of all, and some were earnestly inquiring what they should do to be saved. It was an intensely interesting season. A few months ago all these were Catholics, ignorant of the way of life, and the slaves of superstition. They were now scattered as lights amid surrounding darkness, and many were moved to inquire what had produced the change which they observed. Among the most earnestly attentive and deeply interested of this congregation was a father, who had discarded his son because he would unite himself to the Protestants. His heart was full, and often did his eyes overflow with tears. I have no doubt that he will soon connect himself with the disciples. When a Catholic has gone so far as to come out from the church, and incur the displeasure of the same and the reproach of his friends and acquaintances, he is not far from the kingdom of heaven. The Spirit has already begun a good work in such persons.

All the circumstances connected with this day's services rendered them peculiarly impressive and pleasant. They were held in a chapel erected by one of the first converts in this department, an intelligent and excellent man. There is not one man in a hundred thousand as familiar with the *scriptures* as br. Hersigny. There are few disciples in any country who are so much under the influence of the benevolence of the gospel. This day to him was one of great joy. He had waited for it like Simeon of old. (You will find the history of this man in the Magazine of 1837, I think.) Here I saw Esther Carpenter. She has been a colporteur for more than twenty years! A woman of great strength of body and decision of character; when she learned the truth, she began to publish it. Her occupation was that of a travelling merchant. Among other things, she was accustomed to offer the New Testament for sale. While a great portion of the Christian world was dead to the religious famine of this part of France, Esther Carpenter ladened the ass which bore her light wares, with the word of God, and went preaching the gospel from house to house. She was the pioneer of our missionary enterprise in the department de l'Aisne. Her will was like iron, and her perseverance untiring. The priests threatened her, but she would not desist. The people in some

of the villages ridiculed and persecuted her, they set their dogs after her; still, she *would* sell testaments, and speak of the way of salvation. More intent on serving her Master than supporting herself, her means became so diminished that she was obliged to sell the animal which had borne her merchandise and transfer his burden to her own back. She has lost the elasticity and vigor of early maturity; she is growing old. Still she sells the word of God, and talks of the way of life through Jesus Christ. She is poor, and has to eat the bread of carefulness. This to her was a jubilee. When she learned I was from America, she seemed much gratified. She considers the American Baptist Missionary Union as a kind of auxiliary to her in the work of evangelization, and feels a strong affection for those on the other side of the Atlantic, who are seeking the same great end at which she aims. Esther Carpenter will serve God, and endeavor to persuade others to do so, in spite of men and devils. Poor and rude in manners and masculine in person as she is, I doubt not there awaits her coming a high place in the heavenly kingdom; and she will be greeted on her entrance there as one of the honored friends of the Redeemer.

Our br. Foulon has the confidence and affection of all who know him, and occupies a field in which there is great encouragement to labor. The laborers are more concentrated than heretofore; the benefits of this arrangement are already apparent. I look forward with confidence to the time, and that at no distant period, when Baptist shall be the commanding religious influence in the department de l'Aisne; when all the community shall know the views and character of Baptist Christians, so that lying priests shall be unable to propagate their slanders.

Thousands of Papists have within a few months seen the ordinance of baptism administered for the first time. They are struck with its impressiveness and the simplicity of the worship. One who had listened to the whole services at Genlis remarked to us, "*You know pretty well what you do in your religion!*"

Our brethren are expecting trouble from the civil authorities; but they are cheerful, and will not yield to discouragement, nor allow their rights to be taken from them. God is in the French Mission, and amid all untoward

circumstances it will advance and gain strength. These converted Catholics are to be the light of benighted France. Will not American Christians think more of them, and pray more for them?

GREEK MISSION.—Letter of Rev. Mr. Arnold.

The Greek converts.

Corfu, Aug. 4, 1849. The few hasty lines I sent you on the 9th ult., with the letter which accompanied them (p. 361, last No.), will have informed you of the baptism of the two young Zantiotes, Mr. Kynegos and Mr. Xidactilo.

Soon after the date of my last letter (May 9th), K. wrote me that he wished to come to Corfu, to converse with me on many matters, without expressly naming his baptism as one of them. My own mind was just prepared for such a suggestion. I had been wishing very much to see and converse with him, and had been deterred from *inviting* him to Corfu, only by the fear that he would consider such an invitation as implying a declaration of my readiness to baptize him,—a declaration which I was not quite prepared to make. I wished to have an opportunity of becoming better acquainted with his religious feelings, without having my judgment biased, as it must have been in some degree, if I had authorized him to expect baptism by *inviting* him to Corfu. Such being the state of my own mind in regard to him, I could hardly look upon his proposal otherwise than as an intimation of the will of Providence, and an answer to prayer. Accordingly, with my approval, he came to Corfu about the end of May, and from that time till his baptism, we had daily interviews for the reading of the scriptures and united prayer. I found his knowledge of the scriptures very much increased, in the interval of about nine months since his last visit, and saw in him such signs of repentance toward God and faith in our Lord Jesus Christ, that I could not justify myself, before my own conscience, in refusing to baptize him. He had been for nearly three years a candidate for baptism; he had shown the constancy of his desire by repeated requests during this long period, and had proved the strength of his convictions, not only in the hour of violent persecution and great personal danger, but through many subsequent months

of opposition, obloquy and insult, coupled with many privations; and if he had not always exhibited an unexceptionable example of patience under sufferings, and meekness under reproof, I could not satisfy myself that he had exhibited the contrary qualities, at least since the time of his persecution last autumn, in such a degree as, with due consideration of human infirmity, charity might not reconcile with the existence of unfeigned love to God. The time seemed to have arrived for a decision of his case; and as I could by no means justify to myself a decisive refusal of baptism, so neither could I see satisfactory grounds for insisting on a longer postponement.

The other candidate, Mr. Xidactilo, had not been for so long a time seeking baptism, but he had been much longer under my personal observation and instruction. For almost a year he had been, I may say, almost a daily visitor, and we had spent many whole hours together in the examination of the scriptures and discussion, in regard to the most important experimental, doctrinal and practical truths of the gospel. He had not explicitly asked for baptism at the time of K's arrival, having still some remaining scruples about treating his infant baptism as a nullity. In every thing else, so far as his knowledge extended, he was quite convinced of the truth of our principles. From conversation with K. he became completely satisfied that he should show no contempt for what was divine by disregarding altogether his infant baptism, and he then, being "fully persuaded in his own mind," requested me to baptize him. I had always had reason to think him sincere, and though he had much less knowledge of the scriptures than K., his manifest hatred of sin and desire to avoid it, his openness in confessing Christ, and patience in suffering reproach for such confession, his love for prayer and apparent earnestness in it, with other marks of Christian character, led me to hope that he had been renewed in the spirit of his mind. From the time that K. came, they were daily together in the study of the scriptures with me, and in united prayer.

It was a happy hour to me, and it seemed to be truly so to them, when, on the morning of the 4th of July, I led them down into the water, and buried them beneath it,—a double symbol of the death and burial of the first

Adam in them, and of the second Adam *for* them. Every thing was as quiet as we could wish,—just fitted to favor and to deepen, in the minds of the baptized, those grateful remembrances and holy purposes which befitted the occasion. Both expressed peculiar joy in thus following and obeying their Savior, and both have since gone on their way rejoicing. The following Sunday they united with us in celebrating the Lord's Supper. They are both now in Zante, Xidactilo however only for a short time.

Their baptism has occasioned less increase of the opposition they before had to encounter, than was expected. It became known immediately to many friends of Xidactilo, who as a writer at the Tribunal, has an extensive acquaintance among the more respectable class of people; and if it was not so soon, or is not even now, generally known among the common people, this could proceed only from the want of zeal or of malignity to spread it, on the part of those few of this class from whom we took no pains to keep it secret. The friendly feeling which had been shown toward Xidactilo before his baptism, by those to whom his Protestant sentiments were well known, does not appear to have been in any degree interrupted since that event. As an illustration of this, I may mention the case of a gentleman who is a judge of the Superior Court, a neighbor of ours, and a Catholic. He has, from the first, shown much kindness to X., giving him employment, when the judge on whom he had previously depended treated him very roughly. This gentleman has exerted himself to procure for X. a promotion for which there are several other candidates, and in regard to which he meets with strong opposition, proceeding, probably, chiefly from rival interests, but taking advantage of the pretext of his religious change. His case is, however, supported by several influential persons; among the rest, by the father-in-law of the judge above alluded to, who is a Greek in religion, a senator, and one of the most influential persons in Corfu. This gentleman has already once effectually interposed his influence to prevent a decision which was about to be made unfavorable to X. This was since his baptism, of which the senator was not ignorant. A brother of our neighbor, the judge, told him some weeks before

he was baptized, that if he should receive baptism he did not wish to see him at his house any more; but now X. tells me that almost every time he goes to the house, this young man has some question to propose to him on the scriptures, which he is evidently examining with more care than ever before. X. seems to feel much comfort in this evidence that his ways please the Lord, who thus maketh his enemies to be at peace with him.

Among those Greeks who were before more or less convinced of the truth of Protestant doctrines, the fearless example of these two young men seems to have had a salutary effect, in provoking them to greater boldness in confessing their convictions. One person of this class is a Mr. Z., a portrait painter, and a fellow-countryman of K. and X. He came to my last Greek service a little before the hour arrived, and in conversing with them he remarked, "How is it that Protestants do not conform to scripture in one respect? In the gospels we read always that baptism was administered only to those that repented and believed." It seems he had not heard of their baptism; but they did not lose so good an opportunity of telling him that there were *some* Protestants who *did* conform to scripture in this matter also. After the close of my sermon, at which there were about ten Greeks present, a young man who is very fond of arguments or rather of declamation, commenced his usual strain of gainsaying, on the subject of monasticism, community of goods, proselytism, &c. But he found himself quite unsupported, as every one present, (with the exception of one, who did not declare himself at all,) was found on my side.

My absence from town has been a sorrowful interruption of our pleasant intercourse with our two young brethren. They came out to visit us in the country the first Sabbath after we came out, and we spent the day very happily, and I trust profitably, in speaking of the things concerning the kingdom of God and in united prayer. Since they left, I have had letters from them both, informing me that all was quiet on their arrival, and that no other manifestation of ill will toward them had been shown by their countrymen, than such as they were accustomed to experience.

Help for the future.

The case of K. gives rise to two

very important questions. Shall he be employed and paid as an assistant to the Mission? If so, shall he be set to work *immediately*, or be kept some time under *instruction* first, as a means of his more extensive usefulness afterwards? As to the first point, it is my judgment that he possesses those qualities, religious, moral and intellectual, which give promise of his usefulness as an assistant. A logical turn of mind, aptness to teach, fearlessness, seem to me to be his most prominent characteristics. As to the second point, he certainly needs a more thorough training, before much should be committed to his hands. He is quite sensible of this himself; and in one of our last interviews expressed a wish to remain with me a year or so, before returning to Zante, which he seems to look upon as the field in which God calls him to labor. My own judgment and feelings alike favored this plan. Why, then, you may ask, did he go back? Partly because of our absence from town, partly because of his wish to go in company with Xidactilo, (who chose this time on account of a recess of the courts during this month,) and partly because of the arrangements which had been partially made before for him to engage in the work of evangelical teaching in Zante. These arrangements were commenced when he was not formally connected with us, and subscriptions were offered by persons with whom we had still less connection. Still nothing irrevocable has yet been done, no house has been secured, and no pecuniary engagements have been entered into except among ourselves. But if he is to spend some time in preparing for the work of teaching, as an assistant in the mission, this supposes a *permanency* in his connection with us, and consequently in the *means* of his support. In regard to this point, I feel *straitened*. I am not yet apprized of the amount which has been appropriated to the Greek Mission for the current year, and do not feel it safe to enter into arrangements involving additional expenses, till I know both the *minds* and the *means* of the Executive Committee. From what I have heretofore written, however, you will perceive that there is a prospect of a considerable portion of these additional expenses being derived from other sources.

Aug. 7. I received your letter of July 2d last night. The smallness of the appropriation to the Greek Mission

disappoints us, but your suggestion opens a door of hope. I cannot enter more fully into the matter now for want of time. I am sorry that Rev. Mr. Parker did not visit us; but if you will promise not to "give up the ship," till some deputy from you comes to see how matters stand with his own eyes, and hear with his own ears, then every month's delay is an advantage. So confident am I that we are in a state of *progress*, though slow. In spite of the sayings and doings at Philadelphia, we are fully persuaded that the Greek Mission will "not die, but live, and declare the wonderful works of the Lord." I trust you will consider this letter as bearing witness to "a little *further manifestation* of the divine favor to the mission."

how he would present the gospel to an *infidel* of his acquaintance. Boudhists must not be imagined as stretching out their hands, and begging for the bread of life; but rather as manfully possessed with a feeling of self-sufficiency, to whom the missionaries and their assistants, though often repelled, are ever repeating their calls, and whom they are endeavoring, by every means in their power, to convince of their famishing state, and that the gospel which is brought to them, is meat and drink indeed. Would that our brethren might habitually bear in mind this character of our work, that they may not soon lose their interest because success is dilatory. "If the blessing tarry, let us wait for it; for it will come and will not tarry."

Tour to Yay—Amherst.

MAULMAIN.—Journal of Rev. Mr. Stevens.

In a letter accompanying the journal, Mr. Stevens makes the following prefatory remarks.

Jan. 27, 1849. At 6, A. M., left Maulmain in company with br. Harris in one of the mission boats. Besides ourselves, the company consists of Moung Ket, a converted Roman Catholic, now a preaching assistant; Moung Shan, a Shan convert, who serves in the double capacity of boatman and cook; and five Karens. After a pleasant passage, we arrived at Amherst at 11 o'clock.

In the afternoon, br. Harris proceeded to a Karen village, distant about two hours' walk, to pass the Sabbath, while I remained with the Taling and Burmese Christians.

Perhaps it will appear to you more particular in detail than is desirable. But I thought it would be useful for such as may wish to understand the real nature of the work in which Burman missionaries are engaged, to present the kind of reception which they meet, and the arguments which they must combat. If I mistake not, there is an error prevailing in the minds of some, who would modify the character of our preaching, so that the "Cross of Christ" might be the great theme and burden of our discourse. Taking those words in an enlarged sense, there can be no doubt that such preaching is essential to success. But the inquiry arises, How can the doctrine of the Son of God dying on the cross for men be *immediately* presented, with any hope of success on the mind of the man who denies the very existence of God? So Paul seemed to think at Athens, when he endeavored *first* to convince his idolatrous hearers of the existence of a God, in whom we all live and move and have our being, and *then* introduced the wonderful fact of that great Being giving up his only beloved Son for our redemption. If a person in America would form a correct idea of the manner in which it is proper to preach to the Burmese, he will best approximate it by considering

28. Sabbath. Examined and addressed the Sabbath school, which numbers about fifty. It is taught by the assistants, Ko Oung Men and Ko Tan Mugay, and Benjamin Legois, the school teacher of the station, who, for a number of years, has discharged the duties of his station with commendable diligence, perseverance and success. He is of French and Burmese parentage. At the usual hour, preached to a congregation of about seventy persons, including the children of the school, who are required to attend the morning service. In the afternoon the congregation consists almost wholly of the Christians and their families. Although but few of the people of Amherst have been converted, I could not but be impressed with the thought, that much good had been done in this place, and the little church of forty-six members is exerting a salutary and saving influence. Twelve of the number are Karens from the neighborhood, baptized by br. Haswell, who

will, probably, not long hence be set off into a separate church, to be in br. Harris's "diocese."

Lamaing and Kaudote.

30. Br. H. having returned, we left Amherst at 6½, A. M., with three additional preachers,—one a Karen, one Burmese, Moung Shway Moung, and Ko Tau Mugay, Taling. The sea being smooth, and a gentle breeze favoring, we reached the mouth of Lamaing river just at sunset. As the entrance of this river is very dangerous at certain periods, from a ledge of rocks, which stretch far out into the sea, we were very glad to find that, having arrived at the top of the tide, we could pass over the ledge without difficulty. Accordingly, just as it began to grow dark we found ourselves safely moored within the river alongside of a pleasant beach, upon which we soon had a fire kindled,—cooked and dined. In the meantime three men from Lamaing joined us, who had come down for *danees* or thatching leaves. To them we preached till a late hour. One of them, who was a Burman, (the others being Talings,) listened respectfully and asked some intelligent questions. But he was determined to cleave to the religion of his fathers. At the turn of tide we proceeded to Kaudote, arriving before daylight. Here lives Ko A, a Burmese Christian, baptized by br. Haswell. His wife, like the rest of the villagers, is a Taling; one of his daughters has married a Burmese member of the Maulmain church. After receiving the hearty welcome of Ko A, who had hastened to the landing to meet us, we stopped to preach to a number of men engaged in hewing out canoes; then went home with Ko A, had worship with his family, and conversed with them individually respecting their salvation. Although all were respectful listeners, no one appeared favorable except the wife of Moung Kolah, mentioned before, who says that she believes and frequently prays.

We then went from house to house, but met with little to encourage. A man who had distinguished himself among the villagers as the builder of a *kyoung*, gave us, as we expected, much opposition; but the former and the present head men of the village being at his house, both listened attentively to our exhortations and received books; also a silver-

smith, who reasoned understandingly. He made some concessions, and showed by various remarks that he had read our books, and had some knowledge of the Old Testament history. We gave him a copy of "The Life of Christ."

Returning to our boat, we concluded to go immediately to Yay, and visit Lamaing on our return. On our way met with several anchored boats, bound for Rangoon. We distributed a number of books and tracts to the boatmen and passengers, among whom were several priests.

Arrival at Yay.

Feb. 1. Coasted between small, verdant islands and a beautiful beach till we reached the wide but shallow mouth of the Yay river. After several hours' sailing and rowing up this winding stream, reached, at 3 P. M., the old town of Yay. It is built on a gentle curve; and its wall still stands, with a fosse filled with water. There are two principal parallel streets with 560 houses.

Doctrinal discussions—Good works.

Stepping from the boat upon the substantial steps of the covered jetty, found a number of people collected, and among them two priests, to whom we did not fail to communicate the gospel. They appeared quite civil, and took each a copy of the New Testament and several tracts. They were visitors, and about to return to Burmah Proper. May the precious seed of divine truth, which they carry with them, bring forth fruit to the glory of God! After taking up our quarters at the Government house, had a long and interesting conversation with a Burman, as he sat by the wayside preparing thatch for his house. He is strongly entrenched in his works of merit, and cannot think of giving them up for Christ. The head man of the town having invited me to his house, had a close discussion with him for an hour or more. He is a person of some learning, is polite and kind to us, but has no desire for Christ and his salvation.

2. Preached to a number at the house, among whom one appeared sincerely desirous to know something of the law of Christ. After preaching and distributing books on the jetty, observed, on our return, a man of eighty years with his aged wife. The former seemed to be ill and was silent, but his

companion was very communicative and unusually intelligent and discriminating. She asked, "Must I forsake Gaudama if I accept Christ?" "Yes, for there is but *one* God," I replied, "and He will not suffer a rival." So much sincerity was apparent in her inquiries and manner, that the hope at length began to dawn in my mind, that this aged woman, whose locks are white as snow, and who is just tottering on the verge of the grave, might be one whose heart God had opened to receive the gospel. But, alas! that hope was to be disappointed. She finally told me that her mind is deliberately made up to adhere to Gandama and reject Christ. She clings to her deeds of merit as with a dying grasp. She said that the Taling teacher (br. Haswell) as well as others, had repeatedly tried to convert her, but her determination is made for this present state of being; should she, in a future transmigration, be favored with appearing in the human state, then, perhaps, she may become a believer in Christ. But she cannot now give up the merit which she has been accumulating during a long life. In vain I endeavored to show her that her hopes were unfounded,—that "it is appointed unto man *once* to die, and after that the judgment,"—and that Gaudama cannot reward her, being himself annihilated. The latter argument she readily admitted; but was persuaded, that, although *Gaudama* could not reward her, yet in some way unknown to her she certainly should reap the fruit of her numerous offerings. With a sad heart I turned away and retired to my lodging place.

The young priest—Ko Guay.

3. Went to a kyonng, where we saw a young intelligent priest recently from Burmah, who received us civilly and took a copy of the New Testament and "The Investigator." He is evidently a man accustomed to reflection, and much superior to most of his order. After a little conversation, the time for his morning meal having arrived, we took our leave and went to Ko Guay's, a superior man, who had heard much of the gospel from different individuals; (among others, from the lamented Boardman), and still has a tract and some portions of the Old Testament which they had given him. I had a long conversation with him on some of the great points of Christianity,—as the existence of an Eternal Al-

mighty God,—the divinity of our Lord Jesus Christ, and the atonement made for sin. His inquiries clearly evinced that he had reflected much on these topics, and was desirous of having certain difficulties cleared away. He assented so readily to some important truths, I cannot be without hope in his behalf; yet the fact that so many have preceded me in preaching to him and still he remains unconverted, is disheartening. I urged him to take a New Testament and another tract, which he accepted. May the Holy Spirit make the word effectual to his salvation.

Moung Hmœ, at whose house we next stopped, is a thoroughly worldly man, and preferred asking of America to hearing of Christ. We left with him a tract and proceeded to the house of another person. On our approach his countenance plainly indicated that we were unwelcome visitors, yet he took up the discussion in a very frank and manly manner. He admitted that our doctrines were good, but said that for himself he must yet follow the multitude. He added, that our preaching was not acceptable to the people generally, but that he uniformly took our part, urging that they ought first to give us a hearing, as our intentions certainly were good, and then they might reject our message if they thought best. Several persons attracted by the discussion having collected, we endeavored to impress their minds with the importance of salvation, assuring them they would ultimately see the truth of our statements.

Evening. Ko Thah Yah, the man just mentioned, and Ko Guay have been in, and we have had with them a most pleasant interview. Many appropriate passages of scripture were read, and the main features of the gospel presented. They assented to the truth and importance of what they heard. Several other good and attentive listeners were added to our company. Distributed tracts and gave Ko Thah Yah a New Testament.

The bereaved mother.

4. Sabbath. At worship this morning a number of women and children were attracted by our singing. While reading Paul's speech at Athens, I enlarged on the nature of that Being whom we should call God. After prayer, conversed some time with them. Observing a child in the arms of one of the women, I inquired if it

were her only one. She replied that she had lost a son of three years, a short time before. I told her we may hope that through the grace of Christ that child is saved, and if she would see him again she must believe in Christ. The thought at once arrested her attention,—a mother's love shone in her countenance as she asked, "Shall I really meet him again if I become a Christian?" Buddhism gives no hope for a deceased infant. It died young because of an evil destiny determined by some wicked conduct in a previous state of existence; and as to the future, nothing but a thick impenetrable gloom rests upon its prospects. I assured her that there is no evidence that her child ever existed before; that Christ has made an atonement, that he loves little children and declares the kingdom of heaven to be composed of such as are like them; and that Christians are comforted in the death of their infants, by the belief that Christ had taken them to himself. She listened in silence a little while longer and returned to her house. I preached to others till I was tired. Ko Tau Mngay then commenced in Taling, when the rest of us retired to our sleeping room for united prayer. After considering a portion of scripture adapted to our circumstances, we all prayed in succession, interspersing hymns, imploring the descent of the Holy Spirit.

Second interview with the priest.

After dinner I paid another visit to the young priest mentioned yesterday. I asked if he had read the New Testament which I had given him. He said he had not. A discussion soon ensued, when he began to introduce his doctrine of *destiny*, and various other things, which are ever in the mouths of this people. Seeing it would be endless to follow him in all those particulars, I told him it is essential, if we would know anything, to begin at the foundation of all. He assented. God, then, I said, is the foundation. "Yes," he replied, "God and the law." But what is law? I asked. He instanced a command,—"*Thou shalt not kill.*" True, and observe, that is a *command*. Then must there have been some one, who gave the command; and the one commanding must precede the command. This he admitted, yet seemed perplexed. And well he might be, for that simple admission overturns his whole system.

For according to Gaudama, God proceeds from the law, inasmuch as it is by keeping the law that divinity is attained. Seeing his dilemma, he was glad to turn to some other part of his system.

The priestly office,—why assumed—The betagat and the bible.

I asked him of sin and the possibility of escaping its punishment. Here he was equally explicit, admitting that when once committed there is no escape,—evasion and forgiveness are alike impossible. Then must priests and people alike look forward to hell as inevitably their future portion? "Yes," was the unhesitating reply. Why, then, do you wear the yellow cloth? I asked. "To have less to endure," he honestly replied; and in that one expression, uttered a volume on the nature of Buddhism. The yellow cloth,—the badge of the priesthood, the most excellent state of human existence in this world,—is assumed, not to *atone for sin*, but in order to *sin less*; not to affect the past, but the future. Let the apologist for the heathen think of this fact. Here is an intelligent heathen reasoning about his own condition. He knows, in his own conscience, that he has sinned, and that awful punishment awaits him in a future state. This admission of the priest opened the way for me to introduce Christ as a Savior from sin and its consequences. But he could not give up the betagat. I told him if he revered the betagat because of its antiquity, I could show him a book much more ancient than that,—most of the Old Testament having been written before Gaudama existed, and the last of its books several hundred years before the betagat was penned. For, according to the received chronology, Gaudama was contemporary with the prophet Daniel, and the betagat was not written till *four hundred and fifty-eight* years after his annihilation, and, therefore, by men who could not have known Gaudama. If the betagat, therefore, is worthy of confidence, much more must the Old Testament be so, not only being more ancient, but also having been written by men who were conversant with the facts which they record. According to this book, long before Gaudama's time, a living, eternal God existed, who was continually in communication with men, exercising His providence over them, and communicating to them His

will. Between two such books, a wise man surely could not be at a loss which to choose. The priest was evidently perplexed by these considerations, but whether he will be led by them to Him who is the way, the truth and the life, a future day will disclose. The Lord attend his own word with power.

In the evening distributed a number of small books to children, who came to ask for them.

5. After worship started to go through the principal street eastward. Having reached the house of the man with whom I first conversed on the day of our arrival, seeing him at work in the road I again drew him into conversation, which grew into a warm discussion of about half an hour in length. He opposed with all his might, and ended as at the first, in declaring, that whatever be the consequence, he would cling to Gaudama,—or to speak more truly the state of his mind,—from his childhood he had been following Gaudama's directions and accumulating merit by many and costly offerings, and could he now cast them all to the winds? We left him with an exhortation to reconsider his determination, and proceeded along the street preaching and giving books as opportunity presented. Among the rest, addressed a woman more than one hundred years old, who is still able to walk about, and retains her mental faculties in a remarkable degree. To meet with persons eighty or ninety years of age, is a common occurrence in this country. One such told me this morning, as I stopped her in the street, that she had twenty great-grand children. I asked what was her hope for the future world? She said, that she had expended much in offerings, and was just about to dedicate a pagoda she had built.

Lamaing—Obduracy of Tounghoos; a cause.

6. Br. Harris having joined me from the Karen jungles, we left Yay at midnight, and at sunrise found ourselves at sea, coasting along a beautiful beach on our way to Lamaing. At this place we staid three days, taking up quarters in an old dilapidated *zayat*, which had, at different times, been occupied by brn. Osgood, Haswell and Harris. To detail the conversations held with those with whom we met, would be to repeat much that has been already written. I took good care to make use of the important concessions of the Yay

priest. The head man of a company from Burnah Proper, who seemed to pride himself in his knowledge, entered warmly into dispute in defence of Gaudama, which seemed to result in giving them all a clearer view than they had before, that there is an essential difference between Christianity and Boodhism, especially in the fact that one brings salvation from sin and hell, which they admit is impossible with the other. In the evening of the first day in this place, a number of persons assembled, among whom was a company of Tounghoos. After prayer they still lingered and were soon drawn into conversation. A few were very violent in their opposition, but they seemed in the end to discover some of the essential characteristics of Christianity, and its advantages over Boodhism. As a race, they are decidedly the most blindly and obstinately opposed to Christianity of all classes of persons I have yet met with. I know not to what cause to attribute this fact, unless it be, that much of their trade consisting in the sale of *idols*, by the judgment of God they have become more like their gods than others. It is also a fact, that in consequence of the preaching of the gospel their craft has been endangered. For it is notorious, that the people of this country generally are less zealous for idolatry than formerly, although so few have, as yet, become Christians.

9. An Arab of Amherst came in, who has the reputation of teacher among the Mohammedans. He made two objections to Christianity,—one the abolishment of circumcision, and the other the sonship of Christ. Our animated discussion drew together a considerable number of listeners, but I know not that any good resulted, excepting that those assembled had an opportunity of listening to some of the most important and striking truths of the Christian system. The Mohammedans reject with much show of indignation the idea of Christ being the Son of God. After the Arab retired, I still urged the truth upon those who remained around, till they dispersed.

10. Returned to Kaudote to spend the Sabbath with Ko A and his family. Was very much gratified at the evidence which he manifests, that the word of God has been his study. He has made good use since his conversion of his means of improvement, and here he is, I trust, as a light shining in a dark place. He showed me the head

of a python, which he tells me he measured and found to be eighteen feet in length. The snake was killed near his house in a battle with a company of pigs, and being something of a doctor, Ko A had secured its liver as a very powerful remedy in case of delirium. Not long ago in the same neighborhood, a still larger python was torn in pieces in an encounter with a tiger.

Kaudote—Slow of heart to believe—A contrast.

11. Sabbath. At worship none of the unconverted members of the family present, except Moung Kalah's wife. After worship led into conversation the elder daughter of Ko A and her husband, who had come in. They listened respectfully and without opposition, yet by no means showing any willingness to receive the truth. In this conversation I could not but feel the power of *unbelief* as manifested in them as being in truth *the great* obstacle to the conversion of this people. "Where is your God?" is a question so constantly asked by them, that I frequently have recourse to the account of the giving of the law from Sinai, and the numberless instances of God's manifesting himself in various ways to his chosen people of old, and at length sending his Son into the world to enlighten men:—hoping by such facts to show them, if possible, that we have substantial reasons for believing in God, although we see him not.

After retiring to our boat for an undisturbed season of prayer and conference, when we enjoyed a pleasant meeting as we in succession poured out our hearts in supplication to God in behalf of our brother's family, the people of this village and the whole country, we returned to Ko A's. We passed the evening, as yesterday, in devotional exercises and religious conversation, particularly with respect to the prospects of Christianity in this country, not only in view of the promises of God, but also of its past history under our own observation. And while I am now writing, a Christian song, in the tune of Hebron, falls sweetly on my ear, while the voice of Moung Kalah, in low tones of prayer on retiring to rest, has just died away. These are pleasant things to be passing in a house but a few years since enveloped in the thick gloom of heathenism. Here just over my cot, in a con-

spicuous place appointed for it, hangs the lamp of life, the blessed family bible. And here, too, an altar is erected, on which daily offerings of praise, thanksgiving and prayer are presented to the God of heaven. Good it is to hope that ere long a church will here be gathered, and the ministration of the word be stately enjoyed. The Lord has given us a stable man in Ko A to be the beginning of a church. May the little one become a thousand!

(To be continued.)

SIAM.—Letter of Rev. J. T. Jones.

Climate and temperature of Bangkok.

Mr. Jones writes April 13 :—

Some documents have just fallen in my way which lead me to state a few facts in regard to the climate and temperature of this country. Tables were prepared from records kept by the late lamented br. Caswell, which show that the mean temperature at this place for eight years, commencing January, 1840, and ending December, '47, has been 81°, 14' of Fahrenheit. The extremes of temperature during that period have been 51° to 97°. The days in which the mercury has risen to 97° have been very few, and so also have the days been few in which it has fallen as low as 54°. April is usually the hottest month, January the coldest. The greatest daily range has been 24°; the greatest average daily range 16°; and the least range 1°.

It is generally said that we have two seasons, the dry and rainy,—the latter commencing in May and terminating in October, and the former embracing the remaining months of the year. But a record kept for five years, 1840–45, shows that only one month in all that period passed without rain. There were six months in which rain fell only once during the month. In one month it rained on twenty-five days,—one month twenty-three days,—four months in which it rained twenty-one, and in all the other months a smaller number of days; shewing that in more than half of the days in what is called the rainy season, there was no rain whatever. On those days in which rain fell, it seldom fell continuously through the day and night.

From January, 1845, to December, '47, the greatest amount of rain in any month, in inches, was in September,

1845, viz., 18.66. The whole amount was, in

1845—76.52

1846—52.60

1847—64.17

It must be remembered we have no snows. The above shows all the moisture we receive from the atmosphere except what falls in dews. These are sometimes copious, but generally not so. When the atmosphere is saturated with moisture, we have not the same means of protection from it as in America. Our houses admit it freely; but we never, or seldom, experience the same inconvenience from it as in almost all other eastern countries and tropical climes generally. During a space of more than fifteen years, I have only suffered two or three times from my clothing gathering uncomfortable moisture, while this inconvenience is largely experienced in China, Singapore, Barmah, Calcutta, Bombay, &c. In all those places metals corrode, and the glue and paste of book covers dissolve thrice quicker than they do in Siam.

Does this difference result from their proximity to salt water and sea air,—and our removal from them? Or is the atmosphere really dryer here than in those places?

It is a fact that pulmonary complaints are very unusual, if not wholly unknown here, unless *brought* here;—and some brought here have evidently been greatly relieved by a residence here. Death reigns here as in other countries. Natives die; foreigners die,—but among the foreign missionaries, I have not known one death which could properly be said to have been occasioned by any thing pestiferous in the climate.

Excessive labor and the heat of the climate will necessarily debilitate the system and predispose it for disease, and in such circumstances disease will supervene in any climate. *Give us more men and they will live longer.*

We hope to welcome br. Smith soon. We have heard of his arrival in China, but too late to come by any vessel direct. He will be obliged to go to Singapore.

P. S. The disturbance among the Chinese here was a serious thing to many of them, but its effect on the country generally was little more than the apprehension of a gang of gamblers at home. In a few days every thing subsided into the usual routine.

If br. Goddard does not return, (and we now see no prospect of it,) you will perceive our *urgent, imperative* claim for two men from America immediately. The field, if entered at once, furnishes all the prospects of extended usefulness that reasonable men could wish.

SHAWANO MISSION.—Letter of Rev. Mr. Meeker.

Devastations of cholera.

Mr. Meeker writes from Ottawa, Aug. 15, 1849:—

The cholera has been among all the tribes around us for two or three months past, and many cases in each tribe have proved fatal. Quite a number of the Ottawas have had the premonitory symptoms, but all have recovered. On the 8th inst., while among the Sacs and Foxes, fifteen miles from us, one of their chiefs informed me that he had just the day before returned from a buffalo hunt 200 miles west of us,—that while hunting, the cholera attacked them,—that in the course of a day or two between twenty and thirty died,—that fearing they all (some 2,000 in number) would take the disease and die, they left the dead unburied, and the dying, or those unable to travel, and fled,—that when others became cramped and unable to ride, the well, keeping themselves on the windward side of the sick, so as not to inhale their breath, left something for the sick to eat, and tied a horse, saying to the sick, “If you get well, you can untie your horse and ride home; if you die, by and by your horse will starve to death, whose soul you can then ride to the world of spirits.” “Thus,” said the chief, “men left their brothers, their wives, and their children, to die.” I learn from the Ottawas that many more of the Sacs and Foxes have since died. The Kansas, fifty miles west of us, have lost about 100 within a few days past. Great numbers are dying among the Pawnees, Otoes, Osages, and the wilder tribes of the Rocky Mountains.

Religious state of Ottawa station.

There is nothing of special interest, at present, among the Ottawas. They are becoming every year more and more civilized, and are endeavoring to imitate the whites, in-doors and out, in every respect. A spirit of

worldly-mindedness seems to be increasing in the church. The members are strictly moral, they conscientiously refrain from working on the Sabbath, attend the Sabbath meetings, keep up family prayer, &c., but use very little effort for the good of souls. All seem to be aware of their slumbering condition, and confess that they are out of the way; but seem destitute of any stimulus to arise. Open opposition to the preaching of the gospel and to other religious efforts among the Ottawa was has died away. Backsliders admit that religion is necessary, that they are in a lost condition, that they desire to repent and reform, but remain at a distance. Nearly every man and woman in the nation lay aside their employments on the Sabbath, have become strictly temperate, industrious, honest and moral. We sometimes fear that American Christians, while praying for the heathen, forget the aborigines of their happy country, and the missionaries who are laboring among them. Brethren, pray for us.

Obituary notice of Ah-sho-wis-sa.

Ah-sho-wis-sa died of consumption a few days ago, between fifty and sixty years of age. He was not a chief, but the speaker of the nation,—a man of influence and of decision. At their last treaty with the United States, in 1833, on the Maumee river of Lake Erie, Ah-sho-wis-sa, seeing that his chiefs and head men were about to yield to the wishes of the United States Commissioners, arose and declared to the Ottawa nation that he would kill the first Ottawa who should put his name to the treaty. All being afraid of him, the treaty was postponed. On the next day they succeeded in making him drunk, and sold the last foot of land they owned east of the Mississippi. Finding, when he became sober, that the land was gone, he abandoned his intention of killing any one. In 1838 he removed to this country, a violent enemy to the white man. He and his party settled at the extreme corner of their land farthest from us.

Soon after their arrival, the Ottawa brethren commenced laboring with him, spending whole nights arguing in favor of Christianity. As soon as his opposition began somewhat to yield, I commenced my visits. After spending two or three nights with him, the Lord opened his eyes. He saw that he was a sinner. The first time he

ever knelt for prayer was near the hour of midnight, when he and I were alone before God. The next time I visited him he was a praying man; soon after which he was baptized, and united with God's people. He now, thirsting after religious knowledge, desired to be taught to read. After purchasing for him a pair of spectacles, I taught him the Ottawa alphabet. He soon, by perseverance, read fluently in the Ottawa translations, learned to write and cipher, kept his own accounts, and corresponded frequently with me and others by writing. While on his death-bed, I occasionally visited him; generally found his scripture translations on his pillow; his mind was unchangeably calm. He manifested the most perfect resignation to the will of God, but expressed fears that he sinned by his irresistible desires to depart and be with Christ. A few days before he died he sent for me,—said he disliked to appear before God with any earthly debts hanging to his name, and gave me money enough to pay every cent he owed on earth; then wished me to talk and sing and pray with him, while tears of gratitude and joy followed each other down his cheeks. When taking each other by the hand for the last time, we talked freely to each other of the joys we should feel in our Father's house at our next meeting. Such scenes as these are enough to compensate the missionary for all his toils.

Letters of Mr. Pratt.

Sickness at Delaware station.

Writing from Delaware, Aug. 20, Mr. Pratt says:—

It is with gratitude to the Bestower of all good we are able to communicate the continuance of our lives, and the peaceful condition of the affairs of the mission. We have passed through the season of darkness mercifully preserved. The fatal disease not only hovered in our neighborhood, but entered our dwelling. Each of us in turn was shaken with symptoms of cholera. I was twice attacked by the disease, br. Charles Johnnycake twice, both of us severely; but by the timely use of remedies we were relieved, and are now, though very weak, able to be about, attending to light duties. Miss Morse and Mrs. Pratt have both been

sick, but are now improving. Of necessity we at length dismissed the school for a season, and the children are all at present in health. Eight Delawares have died of the disease; many were sick; nearly all forsook their dwellings and fled into the interior of their country, to avoid contact with the whites, from whom they expected to take it.

Protracted meeting—General improvement.

Mr. Pratt writes again Sept. 4 :—

'We have just closed a meeting of much interest. It had continued three days, and was quite numerously attended, there being between 300 and 400 persons present. What was peculiarly encouraging was the presence of several of the leading men of the station, among them the principal chief, who came on the first and remained until the last day. The meeting was a quiet one, free from noise and confusion; at its close three interesting young persons, one man and two women, were baptized.

Every thing connected with this religious occasion affords high satisfaction and pleasure. When I first visited this people, nearly twelve years since, the usual Sabbath attendance did not exceed half a dozen persons. When special meetings were held, like the one just closed, the number was scarcely augmented. The contrast last Sabbath caused my heart to overflow with gratitude. Our new meeting-house, though spacious, was not large enough to hold the numbers who came forward to hear the word. The improved appearance, also, of the congregation could but strike every one with pleasure, who, like us, had been desirous to witness just such a result. Nearly all the men were attired in English dress; and so with the young of the other sex. This shows the effect of our school system on the general character of the people.

Again, those who, like the Pharisees, were inclined to ask if "any of the rulers believed," were answered by the presence of their chieftains, and especially by the ardent prayers of the aged chief, who so earnestly plead with the people to put their confidence in the Savior. Very often during our season of worship, tears flowed from eyes unused to weep. There were not great numbers disposed to unite with the church; the persons baptized had it in mind before the meeting; but the

impression left was good, promising still more for the future.

As we have long lived with the Indians, and so long looked in disappointment for indications of improvement, it is cheering to see occasionally some ugly feature of Indian character give way; to notice the absence of one and another item, which goes to make up the fantastic dress of the people about us. Much, very much, remains yet to be done; but we will be grateful for indications which exist, that the work of improvement is commenced; while we toil on, and hope for more success in the future.

Our school is progressing with interest, and our situation, as respects the Indians, is quiet. Our health at present is improving, though in the midst of our usual sickly season. The indications of cholera have disappeared, and the Indians are returning to their homes and fields.

District schools not to be established.

With respect to school operations among the Delawares, Mr. Pratt expresses the following views (Aug. 20).

Before the recent sickness, as the Indians were located on their lands, they were too widely separated to have their children collected into district schools. Since the general scattering of all classes in every direction, to avoid the epidemic, and with the prospect, which is now apparent, that the Indians will make permanent abode in some remote section of their country, it will be entirely impracticable to collect schools among them. Our operations in general are materially embarrassed by the changes consequent upon this recent visitation; and it is our decided opinion that no effort at educating the Delaware children could at present succeed out of our immediate control and supervision. It is with me doubtful, whether district schools among unimproved Indians are proper in any case. At Stockbridge we had a flourishing district school; but there the parents were mostly members of the church, and so far advanced in civilization as to be desirous to appear well in society themselves, and to have their children know *more*, and do generally *better*, than themselves. Among them also we had the advantage of a compact settlement; the sound of our bell was heard at every house, and the call was promptly obeyed. With the Del-

awares the case is quite different; there is neither compactness of settlement, nor disposition on the part of most parents to have children punctual, or decently clad for a school exercise. In addition to this, children cannot be governed in a district school; they would desire to have their own way, or, on complaint to an illiterate heathen father or mother, the offending scholar would immediately be defended or removed. Daily contact also with the unimproved of the family and neighborhood, would undo much that could be done for them at school.

Such children as we take under our care, we control both in and out of school. We endeavor to cultivate their manners, tastes, and intellects. Having them under our eye night and day, we know of the cleanliness of their persons, their manner of speaking among themselves, their intercourse with others, their condition morally and intellectually, and are thereby enabled to shape our instructions to their circumstances. This could not be the case in a district school, where only occasionally the opportunity would occur for improving children in these several important particulars, and of elevating them personally as well as mentally. It is necessary not only to *help* them up, but for a season to *hold* them up, until they shall have acquired sufficient strength to support themselves.

I am convinced, from observation and experience, that the elevation of the Indian race will be effected most rapidly by a plain exhibition of the truths of religion before the adult population, while we take their children under our own immediate fostering care. And this latter work is not so very hard to accomplish. In connection with the other stations around us, nearly all children whose parents are favorable to education, can be taken in, and trained for future usefulness. If this be done, the children growing up, will have acquired habits and tastes so different from the parents, that they will soon work an entire revolution in favor of generally sustaining their own schools, using their own funds, and the children receiving the benefit of the same.

This tribe is not large, and is growing smaller. If we keep our school for a while in vigorous operation, it will be preparing the way for such a plan of operation as has been proposed, and it will then be both practicable and

desirable. At present, for two reasons it cannot be carried out. 1. The people are too widely scattered over their lands; 2. The parents are not sufficiently hearty and interested, to sustain a system of district school education.

DESIGNATION OF MISSIONARIES.

The following missionaries and assistants have been recently appointed by the Executive Committee. Rev. Harvey E. Knapp of Kingsville, Ashtabula Co., Ohio, and Mrs. Eunice R. Keyes Knapp of Norwich, N. Y.; Rev. Harvey M. Campbell of Hamilton, and Mrs. Clarissa C. Conant Campbell of Georgetown, N. Y.; and Miss H. Elizabeth T. Wright of Rochester, N.Y. Messrs. Knapp and Campbell are graduates of Madison University, and are to labor, the former among the Kemees, stationed at Akyab, Arracan, and the latter at Ramree among the Burmese. Miss Wright will be associate teacher in the Karen Normal School at Maulmain.

The public services of designation were conducted in the meeting-house of the First Baptist Church in Roxbury, on Sunday evening, 14th ult.; Reading of the Scriptures and Prayer by Rev. J. S. Shailer of Tremont Church, Roxbury; Instructions by the Foreign Secretary; Prayer of Designation by Rev. J. H. Vinton of Burmah; Address to the missionaries by Rev. T. D. Anderson, pastor of the church; Address to the congregation by Rev. Dr. Hague of Jamaica Plain; Concluding Prayer by Rev. A. C. Thompson, pastor of Eliot Church, Roxbury.

On the 18th ult. the missionaries sailed for Calcutta in the ship Arab, Charles Thurston master, accompanied by Mrs. Brayton, who returns with her daughter to Mergui, and Myah A and Kone Louk, Karen assistants.

THE MISSIONARY PERIODICALS.

The exclusive proprietorship of the Macedonian having been secured to the Missionary Union, on terms which are deemed equi-

table, both the Magazine and the Macedonian, commencing with January, 1850, will be published at the Missionary Rooms, agreeably to the instructions of the Board.

The form and size of the **MISSIONARY MAGAZINE** are to remain as at present, but it will be printed with new type, and on better paper; and while single copies will continue to be furnished at one dollar a year, *four* copies will be sent for *three dollars*, or *fifteen* copies for *ten dollars* per year, when they are ordered by one individual, and payment is made *strictly in advance*.

The **MACEDONIAN** will be enlarged to nearly double its present size, and printed with new type, and on better paper.

The price of single copies will be twenty-five cents a year,—but *six* copies will be furnished for *one dollar*, *twenty-four* copies for *three dollars*, and *one hundred* copies for *ten dollars* a year. Payments in *all cases to be strictly in advance*.

Both publications will be delivered, monthly, at central places within given districts, free of expense to subscribers. From these points, a list of which will be published in due time, the several packages will be forwarded to their destination agreeably to the directions, and at the expense, of subscribers.

DONATIONS

Received in September, 1849.

Maine.

Eastport, Washington St. ch. 89,60; Juv. Miss. Soc. 10,40; to cons. Samuel Stevens L.M., 100,00
 Wiscasset, John Sylvester 5,00
 Cornville, Joshua Woodman, to cons. Mrs. Sarah Woodman L.M., 100,00; John Woodman 1,00, 101,00
 Kennebec Asso., Mr. Turner tr., viz.—Bloomfield, ch. and soc. 73,83; Fem. Miss. Soc. 21,12, to cons. Mrs. Caroline L. Wood L.M.; Cornville, ch. 1,00; Waterville, 1s. ch. 62,50; do., 2d ch. 7,53; Farmington, ch. 1,00; Mount Vernon, ch. 10,00, 182,08
 Cumberland Asso., J. Chandler tr., viz.—

Brunswick, 1st ch. 6,50; New Gloucester, ch. 13,35; Freeport, ch. 5,00; Lewiston Falls, ch. 11,00; Individuals at the Asso. 2,75, 38,60
 Damariscotta Asso., B. W. Plummer tr., viz.—Col. 7,97; Jefferson, 2d ch. 6,68; Bristol, ch. 3,25, 17,90
 Hancock Asso., D. Morgan tr., viz.—Col. 15,63; Mr. Benton 1,00; D. Clark 50c.; Eden, ch. 6,65; Hancock, 1st ch. 9,20; Trenton, 1st ch. 10,50; do., East ch. 12,50; Sullivan, ch. 4,72; a friend 1,00, 61,75
 Waldo Asso., D. Merrill tr., viz.—Col. 7,96; Belfast, ch. 45,00; Frankfort, 2d ch. 6,11; Liberty, ch. 2,00, 61,07
 Lincoln Asso., A. Perkins tr., viz.—Col. 11,97; John Wakefield 10,00; Union, 1st ch., three friends, 1,50; Warren, ch. 57,50; Hope, ch., males 3,00, females 4,00; Thomaston, 1st ch. 12,00; do., 2d ch., D. Brown, 2,00; Friendship, ch. 1,96, 103,93
 Oxford Asso., Turner, ch. 26,83
 Saco River Asso., I. M. Thompson tr., Buxton, ch. 32,00
 Bowdoinham Asso., Wm. R. Prescott tr., viz.—Col. 19,61; Hallowell, ch. 81c.; Fayette, Fem. Miss. Soc. 17,75; Leeds, ch. 1,25; Bowdoinhamville, ch. 17,00; Ware, ch. 6,05, 62,47
 Augusta, 1st ch. 13,37
 per Rev. J. Wilson, agent, — 600,00
 Nobleboro', 1st ch. 7,00; Zenas Hall 1,00, 8,00
 — 814,00

New Hampshire.

Henniker, "a few friends" 10,00
 Concord, John A. Gault, to cons. Mrs. Eleanor J. Gault L.M., 100,00
 Newport, Philip W. Kibbey 1,00; Claremont, Rev. D. Wright 1,00, 2,00
 — 112,00

Massachusetts.

"A friend" 8,25
 Boston, col. at Union Meeting held at Tremont Temple 63,72
 do., Tremont St. Sab. school, W. A. Holland superin't, 7,00
 do., Harvard St. ch., to cons. Wm. Keith L.M., 100,00
 — 170,72
 Haverhill, 1st ch., to cons. Rev. James Schofield L.M., 100,00
 Charlestown, 1st ch., Boardman Miss. Soc., Joseph Goodnow

tr., to cons. William Fosdick L. M.,	100,00
Cotuit Port, mon. con.	11,00
East Stoughton, ch., mon. con.,	10,00
Chesterfield, Asa Robinson 10,00;	
Elizabeth Tower 2,00,	12,00
Framingham, Abner Haven	5,00
Littleton, ch. 36,12; West Acton, ch. 29,00; Groton, ch., mon. con., 6,00,	71,12
Wachusett Asso., L. H. Bradford tr., to cons. Rev. Sumner Hale, Joel Davis and Rev. Josiah H. Tilton, L. M.,	371,01
	<hr/> 859,10

Rhode Island.

Providence, Miss. Soc. Brown University, A. W. Godding tr., for Mr. Binney's school,	33,75
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Connecticut.

Suffield, Fem. Miss. Soc. Conn. Lit. Inst., Miss L. M. Parker Pres., for sup. of two children in Karen Normal Sch'l, Maulmain, named Joseph and Lavinia Parker,	10,00
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New York.

West Troy, ch. 30,00; Hoosick, ch. 25,62; Pittstown, ch. 1,25; Stephentown, Mr. Allen 1,00; Duaneburgh and Florida, ch. 8,94; Petersburg, ch. 29,05; Grafton, Abigail M. Tilley 1,00; Olive Scrivner 1,00; Polly M. Jones 1,00; Hannah Scrivner 50c.; a friend 42c.; Kent and Fishkill 3,83; Patterson 4,88; I. M. Towner 1,00; Kent, Abigail Lee 3,00; Bradford, ch. 24,07; females 16,40; Red Mills, ch. 10,00; Cross River, ch. 2,00; Carmel, ch. 53,80; Yorktown, ch. 25,50; Sing Sing, ch. 9,59; Union Asso., col. 25,35; Kent, Hannah Denmons 12c.; Stanford, ch. 13,69; Pine Plains, ch. 3,12; Justus Booth, to cons. himself L. M., 100,00; Benjamin Keller 5,00; Cornelius Husted 5,00; Berlin, ch. 25,50; Schodack, ch. 20,00; Chatham, ch. 3,00; Henry M. Smith, to cons. himself L. M., 100,00; West Hillsdale, ch. 16,75; Hillsdale, R. S. Vandeusen 2,00; East Hillsdale, ch. 41,69; Stephentown Asso., H. T. Douglass tr., 33,03; Nassau, 1st ch. 14,75; Cold Springs, Isaac Jacox, to cons. himself L. M., 100,00; Rensselaerville Asso., A. Griffin tr., (of which \$200 is to cons. Rev. Alfred Harvey and Rev. J. B. Van Husen L. M.,) 223,62; Amenia, ch., (of which Amanda Payne, Sally Gurnsey and Electi Reynolds contributed \$12 each, to sup. three Karen scholars,) 85,00; Fem. Miss. Soc. 14,50; to cons. Joseph Reynolds L. M. Lebanon Springs, ch. 36,37; Poestenkill, a friend 25c.; Preston	
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Hollow, Rev. H. Cornell 1,00; Westerloo, Jared Reynolds 2,00; Greenville, ch. 7,25; N. Baltimore, Phebe Rundell 1,00; Albany, James Walker 2,00; a friend 37c.; South ch. 25,00; Stanford, Geo. Beckwith 1,00; Dover, 2d ch. 7,00; Dutchess Asso., Joseph German tr., 92,08; to cons. Rev. John Warren, Rev. John Warren, Jr., Isaac C. Brown, Rev. William Arthur, Rev. Alexander Milne and Rev. Edward B. Crandall L. M.; per Rev. O. Dodge, agent,	1267,70
Mrs. Elizabeth Adams 1,00; Central Square 5,00; Jeremiah Higby 10,00; Palaske 19,00; Richland, ch. 3,68; Ebenezer Ferris 1,00; Mexicoville 1,85; Oswego, ch. 23,00; Broad St. ch., Sab. Sch. Miss. Soc., to sup. a Karen teacher under the care of Rev. C. Bennett, 25,00; Hannibal, 6,95; Fulton, 22,00; Roger Thompson 25c.; Joseph Vickery 1,00; Samuel Foot 1,00; Phenix 84c.; Mr. Hayden 1,00; Skaneateles 8,02; H. L. Bean 5,00; Broome and Tioaga Asso., E. Steadman tr., 21,69; Ann M. Conklin 5,00; Martha Conklin 2,00; B. G. Harris 1,00; a friend 2,00; Mary Carr 50c.; Mrs. Hovey 12c.; Mrs. Betsey Buck 1,00; Solomon Morse 5,00; B. J. Haight 5,00; Rev. D. Leach 1,00; Mrs. M. Leach 1,00; H. M. Champlin 5,00; Allen Newton 1,00; per Rev. A. Bennett, agent,	186,00
Rochester, L. C. H.	20,00
	<hr/> 1473,70

Pennsylvania.

Newcastle, Fem. For. Miss. Soc.	5,00
Eaton, ch. and cong. 3,50; Monroe, ch. and cong. 2,05; Tunkhannock 45c.,	6,00
Smithfield, viz. — Samuel Farwell 2,00; Lucy T. Farwell 1,00; Louisa Farwell 25c.; Olive Farwell 13c.; S. B. Gerald 25c.; cash 37c.,	4,00
	<hr/> 15,00

Indiana.

Northern Indiana Asso., Wm. H. H. Whitehead tr., of (which \$10 is from Wm. Leith, of Doorvill, and \$10 from Fem. Miss. Soc. of do,) to cons. Rev. Alex. Nickerson L. M.,	110,00
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Assam.

Gowahatti, Major Francis Jenkins, towards the passage of two Assamese lads to the United States,	90,91
	<hr/> \$3513,46

Total from April 1 to Sept. 29, \$26,155,01.

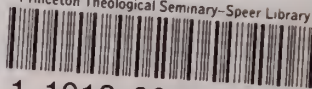


73. *Chrysomelidae* 1812

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